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ISLE OF WIGHT

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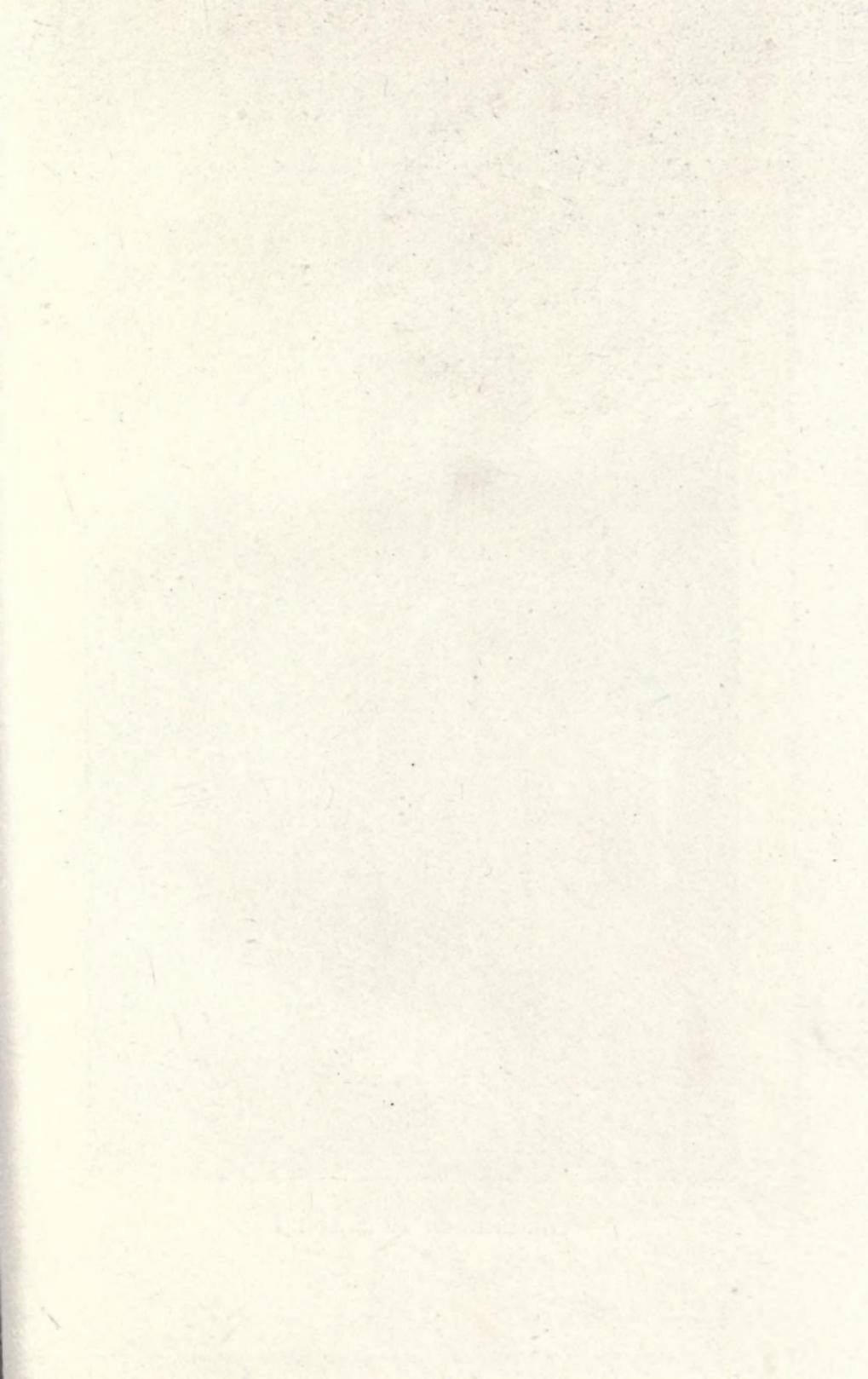
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THE CHURCH OF BRADING



COUNTY CHURCHES



ISLE OF WIGHT ITS CHURCHES AND RELIGIOUS HOUSES

BY

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WITH ILLUSTRATIONS

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PREFACE

THE object of the series of “County Churches,” to which this little volume belongs, is to produce in a brief and condensed form an accurate outline account of the old parish churches of England, in the hope that they may serve as a help to church-loving visitors, and also prove of some trifling service to resident churchmen.

As the area to be covered is in this instance much smaller than when whole counties are surveyed, I thought it would be well to include some account of the various religious houses of the Island which were suppressed at the time of the general dissolution of the monasteries. What I have written under this head is to a considerable extent condensed from vol. ii. of the *Victoria County History of Hampshire*,

pp. 1 to 232, published in 1903; and from thence too are borrowed some of the facts with regard to the ecclesiastical history of the Island as given in the introductory chapter.

I have long known and loved the manifold attractions of the Island. My earliest visits to any of its churches go back to 1862. After a variety of intervening sojourns, my memory was refreshed in August, 1910, when all save three of the old parish churches were again inspected.

My indebtedness is great to Mr. Percy Stone, F.S.A., to whose noble volumes on the *Architectural Antiquities of the Isle of Wight* I subscribed when issued in 1891; he has recently given me both *viva voce* and written information after a generous fashion. I also desire to thank that able ecclesiologist, Rev. G. E. Jeans, F.S.A., vicar of Shorwell, for kindly help, and also the Rev. T. E. Coverdale, rector of St. Laurence, the Rev. E. W. Silver, rector of Brightstone, and the Rev. Dr. Coleman, rector of Wootton.

I desire also to thank Mr. Jeans for giving the photograph of Shorwell church, and Mr. Knight, of Ventnor, for giving the photograph of the church of St. Laurence.

LONGTON AVENUE, SYDENHAM,

December, 1910.

CONTENTS

	PAGE
INTRODUCTION	I
THE PRIORY OF APPULDURCOMBE	26
THE CHURCH OF ARRETON	28
THE ORATORY OF BARTON	32
THE CHURCH OF BINSTEAD	36
THE CHURCH OF BONCHURCH	39
THE CHURCH OF BRADING	41
THE CHURCH OF BRIGHSTONE	45
THE CHURCH OF BROOK	48
THE CHURCH OF CALBOURNE	49
THE CHURCH AND PRIORY OF CARISBROOKE	53
THE CHAPEL OF CARISBROOKE CASTLE	66
THE CHURCH OF CHALE	73
THE ORATORY OF CHALE	75
THE CHURCH OF FRESHWATER	80
THE CHURCH OF GATCOMBE	85
THE CHURCH OF GODSHILL	87
THE CHURCH OF KINGSTON	92
THE ORATORY OF LIMERSTON	93
THE CHURCH OF MOTTISTON	95
THE CHURCH OF NEWCHURCH	98
THE CHURCH OF NEWPORT	101

CONTENTS

	PAGE
THE CHAPEL OF NEWTOWN	109
THE CHAPEL OF NITON	112
THE CHURCH OF NORTHWOOD	114
THE ABBEY OF QUARR	116
THE PRIORY OF ST. CROSS	129
THE PRIORY AND CHURCH OF ST. HELENS	131
THE CHURCH OF ST. LAURENCE	137
THE CHURCH OF SHALFLEET	139
THE CHURCH OF SHANKLIN	143
THE CHURCH OF SHORWELL	145
THE CHURCH OF THORLEY	156
THE CHURCH OF WHIPPINGHAM	157
THE CHURCH OF WHITWELL	159
THE CHURCH OF WOOTTON	162
THE CHURCH OF YARMOUTH	164
THE CHURCH OF YAVERLAND	173
INDEX	177

LIST OF ILLUSTRATIONS

PLATES

THE CHURCH OF BRADING	<i>Frontispiece</i>
(From a photo by F. N. BRODERICK.)	
THE CHURCH OF CARISBROOKE	<i>To face page 60</i>
(From a photo by T. PIPER.)	
THE CHAPEL OF ST. NICHOLAS, CARIS- BROOKE CASTLE	" 70
(From a photo by T. PIPER.)	
THE CHURCH OF CHALE	" 74
(From a photo by F. N. BRODERICK.)	
THE CHURCH AND VILLAGE OF GODS- HILL	" 88
(From a photo by F. N. BRODERICK.)	
PLAN OF THE ABBEY OF ST. MARY AT QUARR	" 126
(By Mr. PERCY STONE.)	
THE CHURCH OF ST. LAURENCE	" 138
(From Mr. KNIGHT.)	
THE CHURCH OF SHORWELL	" 146
(From Revd. G. E. JEANS.)	
THE STATUE OF SIR ROBERT HOLMES, YARMOUTH	" 160
(From a photo by A. H. KIRK.)	

TEXT ILLUSTRATIONS

By J. CHARLES WALL

	PAGE
THE CHURCHYARD CROSS, BRADING	23
THE CHANCEL, BINSTEAD CHURCH	38
THE LIGHTHOUSE OF CHALE	79
THE CHURCH OF MOTTISTON, c. 1800	95
THE PULPIT OF NEWPORT	105
ST. HELENS TOWER	136
SHALFLEET TOWER, 1812	140
THE SILKSTED CHEST, SHANKLIN	144
SIR JOHN LEIGH AND THE "LITTLE PAGE"	154
WHIPPINGHAM CHURCH, 1794	157
THE ALTAR-TABLE, WHITWELL	161
SOUTH DOORWAY, WOOTTON	163

THE CHURCHES OF THE ISLE OF WIGHT

INTRODUCTION

THERE is no part of England where the traces of Roman civilisation have been more clearly manifested than in the Isle of Wight. The climate would be much more agreeable to those conquering colonists than that of the greater part of the mainland, and the shores easier of approach from the continent. No less than eight villa residences, each doubtless the centre of agricultural development, have been found within this limited area, whilst discoveries of Roman coins, ornaments, implements, and pottery have come to light on at least a dozen other sites. It would be unreasonable to doubt that Christianity found its way to the Island during the four centuries of the Roman occupation, and would doubtless be openly professed by not a few subsequent to the edict of Constantine. The foundations of an undoubted Christian church of Romano-British

2 CHURCHES OF ISLE OF WIGHT

date were exposed at Silchester, on the northern bounds of Hampshire, as recently as 1893.

It is, however, quite clear that, throughout this southern part of England, the British Church, after the withdrawal of the Romans, was speedily blotted out by the hordes of Teutonic pagans.

So far as Wessex, or the kingdom of the West Saxons, was concerned, the Faith did not again shine forth for some centuries. Birinus, with a little band of evangelists, landed on the Hampshire coast in 634. He preached with such zeal at Winchester that King Cynegil and many of his chiefs were baptized in the following year. On the death of Bishop Hredde, who transferred the episcopal seat of Wessex from Dorchester to Winchester, in 705, the great diocese was divided, the more recently converted parts further west being put under a bishop established at Sherborne, whilst Hampshire and the Isle of Wight, Surrey and Sussex formed the diocese of Winchester.

With regard to the Island, it may be remarked that, as it lay opposite the boundary between the two kingdoms of Wessex and Sussex, there was much dispute as to its control. Bishop Daniel of Winchester (705–744) was the first person to claim definite episcopal authority in the Island. Bede states that the Isle of Wight was the last of all the provinces of Britain to embrace the faith of Christ, and he

makes clear the source from which it received Christianity. About 685 St. Wilfrid, in the midst of his life of wanderings and strange vicissitudes, sought shelter in the kingdom of Sussex under the Christian king Ethelwald. Here he befriended Cedwalla, an exiled member of the royal house of Wessex. On Cedwalla succeeding to the throne of Wessex, he seized the Isle of Wight and gave a fourth part to Wilfrid for the Church. As Wilfrid was then returning to the north, he committed the charge of this property and the spiritual interests of the Island to Bernwin, one of his clerks, and to a priest named Hiddila.

The Isle of Wight, as well as a stretch of Hampshire on the banks of the Meon, had been colonised by the Jutes, who held themselves aloof from the other Teutonic tribes, regarding them with much jealousy. The Jutes resisted the earlier missionary efforts of Birinus, but yielded to the labours of St. Wilfrid and his friends. Brading is said to have been the special centre of Wilfrid's work in the Island. Bishop Waine was a friend and adviser of Winfrid of Crediton, who had been educated in the Hampshire monastery of Nursling, and who afterwards became so famous, under the name of St. Boniface, as the great Christian missionary to the heathen tribes of Germany. St. Boniface's name is stamped on the history

4 CHURCHES OF ISLE OF WIGHT

of the Isle of Wight at Bonchurch, and there seems no reason to doubt this missionary saint made that site one of his preaching stations.

The Domesday Survey of 1087 makes particular mention of ten churches in the Isle of Wight, namely the six conferred on the abbey of Lire, in Normandy, by William FitzOsborne (the first Roman lord of the Island), which we know from other sources to have been those of Arreton, Carisbrooke, Freshwater, Godshill, Niton, and Whippingham, and those of Buckcombe (in Carisbrooke parish), and Calbourne. It must, however, always be borne in mind that the great Survey can never be accepted as supplying a perfect list of churches ; it was drawn up as an assessment record, and those churches that were exempt or unendowed were not entered. There were doubtless several other small churches or memorial chapels in the Island at this date.

From the earliest days of the foundation of rural deaneries, the Isle of Wight formed one of the ten deaneries into which the county of Hampshire was divided. Frequent mention occurs in the Episcopal Registers of Winchester of the dean of the Island, who was chosen, as now, from among the beneficed clergy. In 1850 this deanery was divided into two, namely those of East Medina and West Medina.

In the Taxation Roll of Pope Nicholas, 1291,

the deanery of the Isle of Wight had four vicarages or churches whose great tithes were appropriated elsewhere, namely Arreton, Brading, Carisbrooke, and Shalfleet. Arreton and Carisbrooke were appropriated to the abbey of Lire, Brading to the Shropshire priory of Wenlock, whilst Shalfleet was one of those curious and exceptional cases in which there was both rector and vicar, the latter nominated by the former. A few years earlier (*c.* 1284) a list of the Island churches in the Winchester Registers names twenty-four parish churches and four parochial chapelries.

It sometimes occurred, especially in the case of vicarages of early foundation, that the bishop interfered to secure a better income for the vicar. This was the case with Brading. In 1301 the advowson and rectory were sold to the Hampshire monastery of Breamore, and in 1304 the vicarage was formally reconstituted by Bishop Pontoise. It was ordered that Thomas Sutton, the vicar, and his successors were to receive all altar oblations and obventions, the tithes of lambs, calves, cheese, milk, geese, pigeons, fowls, pigs, apples, eggs, honey, beet, flax, hemp, gardens, crofts tilled by spade husbandry, also of fish and milk, and of the hay of certain meadows. The vicar was also to hold three acres of land near the church, and thereon to build a vicarage at his own charge.

6 CHURCHES OF ISLE OF WIGHT

The *Valor Ecclesiasticus* of 1534 always shows an increase in appropriated rectories all over England. In the Isle of Wight they had increased to eight. The eight vicarages, with the religious house to which they were appropriated, were—Carisbrooke, priory of Sheen; Arreton, abbey of Quarr; Newchurch, abbey of Beaulieu; Brading, priory of Breamore; Godshill, priory of Sheen; Thorley, priory of Christchurch, Twyneham; Shalfleet, priory of Bisham; and the “Church in the Castle” (St. Nicholas chapel, Carisbrooke), abbey of Quarr. In addition to this there was at that time at Shorwell both a rector and a vicar, as had previously been the case with Shalfleet.

It may here be briefly remarked that when the rectorial or great tithes of a parish were appropriated to a monastery, that house became responsible for the repairs of the chancel, the parish at large being responsible for the rest of the fabric.¹ Of course if a monastery held the manor the case was different. It is a mistake also to talk or write of “monks’ churches,” as if they were different to those in secular hands. If a religious house was patron, that is held the advowson of a church, all that it meant was that

¹ A great number of monastic chartularies and accounts have passed through my hands from time to time, and I cannot charge my memory with a single proof of a religious house undertaking the repairing and rebuilding of the body of a church of which they were rectors.

the monastery presented a secular priest to the bishop for institution to the rectory or vicarage, and after that the monastery had no further hold on the incumbent. No monk could be instituted to a parochial charge, except by the express dispensation of the bishop, and this was very rarely sought or granted. It has been so often asserted of Island churches that they were "served by monks," that it is best that this matter should be explained. Even in the cases of both Carisbrooke and St. Helens, where the chancels of the parish churches were held by monks, secular priests had to be nominated by them to serve as vicars in the parochial portions, and over them the religious house had no distinct authority.

Pope John XXII. in 1317 took vigorous action against pluralists; this brought about the vacation of nine Hampshire benefices, including that of Freshwater, as certified by Bishop Sandale in the following year. This bishop looked closely after the efficiency of his clergy, and did his best to insist on the residence of rectors, who were often content to leave their cures in the hands of mere parochial chaplains removable at will. This action brought about much serious opposition to the bishop's authority, more especially in the Island. At last matters came to such a grave issue that the bishop, in 1318, excommunicated

the prior and warden of St. Helens, the rectors of Mottiston, Shorwell, and Newchurch, and the vicars of Shalfleet and Brading, and directed a letter to the king asking for their arrest as they had remained contumacious for forty days and more after sentence of greater excommunication had been pronounced.

That energetic and famous diocesan, William of Wykeham, found it necessary to obtain help in the administration of his widespread diocese. In 1382, he commissioned Thomas, Bishop of the Irish see of Annadown, to act as his suffragan in the Isle of Wight, and in 1386, Simon, Bishop of Achonry, another Irish see, and a monk of Quarr was commissioned to serve him in the same manner; Simon's appointment was renewed in 1388.

The question of the alien priories of the Island, their eventual suppression in 1414, and the transferences of their property and advowsons to other religious houses will be found dealt with under the accounts of the priories of Appuldurcombe, Carisbrooke, St. Cross, and St. Helens.

An interesting and exceptional manuscript in the British Museum¹ gives a full list of the names of curates and other stipendiary priests serving in the diocese of Winchester in 1541.

¹ Add. MSS. 34,137.

They numbered 324; in the deanery of the Isle of Wight there were 21, including two for Godshill. The subsequent suppression of the chantries, free chapels, and stipendiary priests swept away almost all of these assistant clergy.

The Island must have felt severely the suppression of Quarr abbey by Henry VIII., which brought about, *inter alia*, the extinguishing of their beacon light for the guidance of mariners. The monks were generally respected, and there was not a breath of scandal against them. The late Canon Benham, in his *Diocesan History of Winchester*, says: "The real object of the king was absolutely base; the monasteries were defenceless and he wanted money. He talked big of founding twenty-three new bishoprics, and he founded six; and before long the profanity and rapacity of the whole business were so apparent that a cry against the iniquity arose on every side."

It is not generally remembered that in the Act of Dissolution, the Isle of Wight was one of the places named as the see of a suffragan bishop.

In 1543 a visitation was held in the Island by Nicholas Harpsfield, as official of the arch-deacon of Winchester. The visitation was held in the chapel of Newport. The churchwardens of Niton and Whitwell were ordered

10 CHURCHES OF ISLE OF WIGHT

to repair the church windows, and those of Carisbrooke to repair the walls.¹

Henry VIII., having declared war on France in 1543, thought it expedient to put the Island in an efficient state of defence. He caused forts to be built at East and West Cowes, Yarmouth and Sandown, and in other ways provided for the defence of the whole seaboard. In addition orders were given that each parish was to provide and maintain a "falconet of brasse or yron." Each gun had on it the name of the parish to which it belonged; one only of these remains, namely the gun of Brading, now at Nunwell. The Brightstone gun-house was built on to the north wall of the tower; it was pulled down in 1845. The Calbourne and Shalfleet guns were kept in the towers, and were both sold in 1808. The Mottiston gun used to be kept in a shed at the west end of the north aisle. The north transept of Newchurch was considered a suitable place for the reception of the gun of that parish.

Up to 1864 the gun-house of Niton remained against the north side of the tower. The Shorwell gun was kept in a partition at the west end of the south aisle; an archway, now built up, marks the place.

The full particulars of the shameless plunder of church plate and goods by the Council of

¹ Add. MSS. 12,245.

the boy-King Edward VI. in the Island—cynically avowing that “the Kings Majestie had neede presently of a Masse of Mooney”¹ as a reason for their action—are extant at the Public Record Office.² The churches of the Island, with few exceptions, were remarkably well supplied with costly plate and vestments, the gifts of the faithful. The following may be named as illustrating the richness of the apparel:—

“One olde cope of Redde velvet and a vestment of the same bordered with Imagery and powdered over with flowers and angeles” (Shorwell); “One cope of Redde bawdkine bordered with grene velvet powdrid ower with byrdes, bestes and flowers” (Chale); “One sewt of grene sylke bordered and crossed with embrothery of Tissewe and spangled abrode with the same. The Albe and everything to the same” (Carisbrooke).

It is satisfactory to find that between the taking of the two inventories of this reign (3 and 6 Edward VI.) the parishes of the Island had for the most part taken the law into their own hands and sold the goods for parochial or defensive purposes, thus rescuing a large sum from the avarice of the crown.

¹ *Acts of Privy Council*, 1550–2, p. 228.

² These inventories are printed in full in an appendix to Mr. Percy Stone’s *Architectural History of the Isle of Wight*.

Carisbrooke had parted with goods to the amount of £47, 10s. od., and the wardens had also sold a pair of censers and a ship of silver "wherewith they bowght xii half hakes and vii sheffes of arrowes." The wardens of Godshill had sold two candlesticks, two cruets, a chalice, a pyx, a cross, and a pax, all of silver, for £34, 9s. 11d. Arreton had sold silver plate to the value of £32, 6s. 6d., and brass ornaments for 36s. 8d. A valuable cross of silver and gilt belonging to the church of Brading realised £23, 3s. 4d., and an additional £15 was obtained for other silver plate. Sales of silver, vestments, altar linen, and two bells of the church of Newport produced £66, 17s. 3d.

Hampshire as a whole rallied to the "old religion" during the bitter years of Mary's reign, so that the county was almost entirely free from persecution. For refusing the oath of supremacy on the accession of Elizabeth various Hampshire incumbents were deprived of their benefices, including those of Freshwater and Wootton in the Isle of Wight. The severe, but often ignored, persecution of the Romanists under Elizabeth, was acute in the continual heavy fining and harassing of the Recusants, that is of those who refused to attend the reformed services. Early in the year 1586 Robert Anderton and William Marsden, two

priests from Rheims, landed in the Isle of Wight. They were instantly arrested, and acknowledged themselves priests ; they were committed to the Winchester gaol and tried at the Lent assizes. The judge showed special sympathy, as they had neither of them spoken a word on English soil before their arrest ; but he had to condemn them to death under the Act of 1581. A respite was obtained and they were sent up to London and examined by the Council. On April 10 the Council sent a letter to Sir George Carey, the Governor of the Isle of Wight, stating that the Council had decided that the two priests must be executed at the place of their landing, or at some other fit place in the Island. The execution took place on the sea coast on April 25, with all the unutterable horrors associated with deaths for high treason. Anderton and Marsden were as veritable martyrs for their faith as any that suffered in the days of Queen Mary.

Nonconformity continued to maintain, to some small extent, the hold it had gained in the Island during the Commonwealth, after the Restoration. Under the brief-lived Indulgence of Charles II., granted in 1677, licences were obtained by the Presbyterians for a meeting-house at Godshill, and by the Congregationalists at Binstead, Newport, and Yarmouth. These "meeting-houses," however, were not special

buildings, but only some of the larger private houses granted for the purpose. A religious census of 1676 of those over sixteen years of age, returns in the Isle of Wight "8964 Conformists, 7 Papists, and 129 Nonconformists."

That remarkable ascetic, George Morley, Bishop of Winchester from 1662 to 1684, visited the Isle of Wight in the first year of his translation, "where," it is said, "had been no bishop within the memory of man." This statement, however, which is often cited, is wholly incorrect, for there must have been many living who recollect the consecration of Yarmouth church in 1636, various details as to which are given in the subsequent pages on that parish.

Among the Nonjurors of the diocese, who gave up their benefices in 1680 sooner than take the oath of allegiance to William and Mary, was Edward Worsley, son of Sir Edward Worsley, rector of Gatcombe.

That great evangelising preacher, John Wesley, made a considerable impression on the Island in the 18th century. His first visit was in 1753, when he wrote in his Journal that he considered the Isle of Wight "as far exceeding the Isle of Anglesey, both in pleasantness and fruitfulness, as that exceeds the rocks of Scilly." His last visit was made in 1785. On every occasion he preached at

Newport, either in the market-place or the market-house, but no Island clergyman seems to have had the courage to offer him his pulpit.

At the close of the 18th century, the Island became the scene of the labours of that devoted Evangelical clergyman, Legh Richmond, who was ordained to the curacies of Brading and Yaverland in 1799. He left the Isle of Wight in 1807, and soon afterwards published three true narratives, *The Dairyman's Daughter*, *The Young Cottager*, and *The Negro Servant*. Their simple piety and pathos won instant popularity, and under the collective title *Annals of the Poor* gained an amazing circulation. They were translated into French, Italian, German, Danish, and Swedish. Before his death, in 1827, it is believed that the English copies printed amounted to two millions. In 1822 Richmond revisited the Island and was present at the erection of memorials in Arreton churchyard to the "Dairyman's Daughter," and in Brading churchyard to the "Young Cottager." These tombstones are still visited by thousands year by year.

The rectory of Brightstone, which had been served by the holy Bishop Ken in 1667-9, was held successively by two bishops of distinction in the 19th century—namely Samuel Wilberforce, of Oxford and Winchester, in 1830-40, and by George Moberley, of Salisbury, in 1866-9.

16 CHURCHES OF ISLE OF WIGHT

Indubitable as are the attractions of the Garden Isle, its warmest admirer cannot possibly assert that it possesses striking or memorable old churches judged from a purely architectural standpoint. Nevertheless, with a fair knowledge of the whole of England's counties, I am inclined to doubt if any like area could be found elsewhere where old churches are of so much variety or of such general and diversified interest as those of the Isle of Wight, and this notwithstanding its grievous losses.

The ancient parish churches of Brook, Newtown, Thorley, Newport, and Whippingham have ceased to exist, the first through fire, the next two through past neglect, and the last two through the vulgarity, in the middle of last century, of preferring new lamps to old. The Island also suffered not a little, in common with the rest of England, from the extravagant restoration fervour of the first half of the Victorian period. Of this, Binstead, Gatcombe, and Freshwater are instances, whilst Brightstone and Mottiston, though left picturesque and comely in appearance, have had their history in stone almost hopelessly falsified. Later restorations have been on much happier lines, such as Arreton in 1886, and Shorwell still more recently, under a thoroughly sympathetic vicar.

Of religious foundations, there are but few visible traces ; the several alien priories have

altogether disappeared. The important Cistercian abbey of Quarr has but little left above ground; but the old pharos on St. Catherine's Downs—where the priest who prayed for the lives and souls of mariners, passed nightly from his oratory to the tower to set the light burning to save them if possible from shipwreck—is still standing, the most interesting relic in all England of practical mediæval piety.

As to building materials, good stone is everywhere near the surface; quarries are known to have been worked in the Island from the earliest historical times. Mr. Stone says:

"The building stone may be classed as 'north and south'; the hard, shelly limestone, of which Winchester Cathedral was built, and the less durable but more easily worked freestone of the upper greensand formation."

Very little stone was imported from the mainland or across the seas, but there are some traces of the mediæval use of Caen stone, whilst Purbeck marble was used with happy effect in the chancel arcades of Arreton and Shalfleet. There are also abundant traces of the free use of the latter amidst the ruins of Quarr abbey.

It is of course possible that there may be Saxon masonry concealed in the walls of one or two of the older churches, but the only visible pre-Conquest work is at Arreton.

The following are the churches where definite

18 CHURCHES OF ISLE OF WIGHT

work of the different architectural periods, as usually set out, may be observed :—

Norman (William I. to Henry II.).—Binstead, Carisbrooke, Freshwater, Northwood, Shalfleet, Whitwell, Wootton, Yaverland.

Transition Norman (Richard I. and John).—Arreton, Brading, Brightstone, Chale, Carisbrooke, Freshwater, Newchurch, Niton.

Early English (Henry III.).—Arreton, Brading, Carisbrooke, Newchurch (early), Whitwell.

Decorated (the three first Edwards).—Arreton (clerestory windows), Calbourne (early), Carisbrooke, Chale, Freshwater, Shalfleet (early), Wootton.

Perpendicular (Richard II. to Henry VIII.).—Towers of Carisbrooke, Chale, Gatcombe, Godshill, Whitwell. Certain parts in almost every church ; Godshill is Perpendicular throughout.

The fonts are of no special moment. Niton has an early Norman font, with cable moulding round the circular bowl, and Mottiston one of late Norman date, square with angle shafts, but unhappily restored. At Arreton and Freshwater are good modern fonts of Purbeck marble standing on their old Early English bases ; the octagonal bowl of Gatcombe is of the same material. The Early English font of Calbourne had a square bowl, but the angles have been hacked off to turn it into an

octagon. The 15th century font of Shorwell has an excellent pyramidal cover of Jacobean date.

Stone mediæval pulpits are rare survivals, but there is an interesting example of undoubtedly 15th century date forming part of the north arcade of Shorwell church. There are the remains of another of like date at Chale.

The only fragment of an old rood-screen in the Island is at Arreton. The restoration at Gatcombe in 1864 destroyed the old one at that time standing. That rood-lofts were generally erected on the Island screens in the 15th century is evident from the remains of stairways or entrances at Arreton, Brightstone, Chale, Freshwater, Newchurch, Wootton, and Yaverland.

The Island churches are somewhat remarkable for the amount of well-carved woodwork of late Elizabethan or early 17th century date which they contain. There are richly lettered altar-tables at Arreton, Brading, Gatcombe, Godshill, and Whitwell, and plainer examples at Newchurch, Thorley, and Yarmouth. The remains of one of these handsome tables has lately been worked up into a reredos at Shalfleet. The restoration of Gatcombe was responsible for cutting up a unique set of lettered altar-rails of late Elizabethan date, placing parts of them on the top of a makeshift screen.

Newport is justly famous for an elaborate and finely carved pulpit of Carolean date, the best of its kind in England. Other good examples, with testers, of the first half of the 17th century are to be noted at Carisbrooke, Brightstone, Northwood, and Whitwell. Yarmouth suffered a fine one to be cast out within my memory. In two instances the iron holders for pulpit hour-glasses remain, namely at Shorewell and Yarmouth; in both cases old hour-glasses have been recently obtained and placed within them.

At Shanklin there is a distinctly good and interesting chest of the year 1512; later examples may be noted at Brading and Arreton.

The old monuments are in many cases noteworthy, and illustrative of almost every style. A portion of an incised 12th century slab, bearing the figure of a prior, remains at Carisbrooke, as well as an early 13th century inscribed slab to a lady; there are also two early slabs at Shalfleet; a slab of Purbeck marble at Brading has a remarkable engraved 15th century effigy, which is quite a work of art in its way, and so far as I know unparalleled. At Freshwater and Carisbrooke are good recessed sepulchral monuments. Godshill has two beautifully executed alabaster effigies *temp.* Henry VIII., and there is another good one of the same material in Newport church which

is late Elizabethan. Wooden effigies are rare, but the Island churches possess four examples, namely three at Brading and one at Gatcombe. The 17th century mural monuments at Shorwell church are noteworthy, especially the one of the "Little Page." The fine statue of Sir Robert Holmes, 1692, in Yarmouth church, well merits attention, irrespective of its strange history.

Brasses are fairly numerous ; they are to be found in the following churches :—

Arreton : effigy, 1430 ; inscriptions, 1595, 1600.

Brading : inscriptions, 1507, 1608, 1632, 1655.

Calbourne : effigy, c. 1380 ; inscriptions, 1638, 1652.

Carisbrooke : a shield, 1619.

Freshwater : effigy, c. 1380.

Godshill : inscription, 1641.

Kingston : effigy, 1535.

Shorwell : effigies, 1518, 1615, 1618 ; inscription, 1621.

There is no pre-Reformation altar plate surviving in the Island. At Gatcombe a handsome secular drinking-cup, *circa* 1540, is used as a chalice. Shorwell has an Elizabethan chalice dated 1569 ; Newport has a fine double set of altar vessels of the 17th century.

22 CHURCHES OF ISLE OF WIGHT

The bells of the churches are not referred to in the subsequent pages ; but the following are, I believe, the only ones of pre-Reformation date :—

Arreton.—A small bell. *Jhus Nicholaus Serle et Alicia ux ejus feci me.* Early 15th century.

Chale.—The oldest of the two bells is inscribed *Sancta Margareta*, and signed *R.* Mr. Stahlschmidt considers it to be early 14th century.

Thorley.—“Two ancient bells inscribed *Wallerandus Trenchard et Johannes Rector Ecclesie*, in Lombardic lettering.”

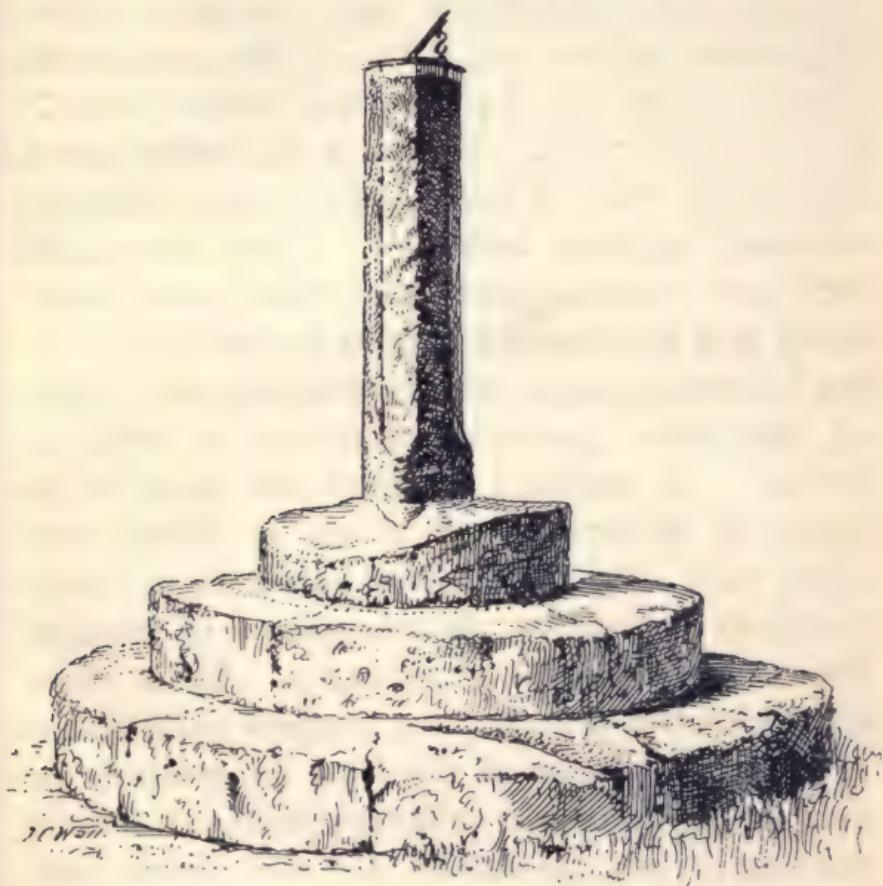
Whitwell.—An old bell on the floor of the church, inscribed *Mikaelis campana fugiant pulsata prophana*, signed *P.W.* Supposed at one time to be founded by Peter Weston, *circa* 1350, but it is more likely of early 15th century date.

The first bell of the five at Brightstone has so long and quaint a modern inscription that it seems worth copying :—

“John Lord, zealous for the promotion of campanalogies in the year 1740, art,¹ caused me to be fabricated in Portsmouth, and placed here in the year 1740. Sixty years I led the peal, when I was unfortunately broken. In the year 1800 I was cast in the furnace, refounded in

¹ This word is misplaced. It ought to follow “campanalogies.”

London, and returned to my former station.
Reader, thou also shalt know a renovation, may
it be unto eternal life.—William Chip, David
Way, churchwarden. Thomas Mears fecit."



THE CHURCHYARD CROSS, BRADING

In the churchyards of Brading and Godshill are a series of circular steps which once surrounded the 15th century churchyard crosses. In each case they are now utilised for sundials, the central support in the former instance being

the lower part of the old cross-shaft. The square steps of an old cross at Niton have only of recent years been included in the churchyard.

In making a brief general survey of the ecclesiastical history of the Island, a main impression left on the mind is the remarkable number of the old churches and chapels devoted to Divine Worship. Sir John Oglander states that in the reign of Edward III. there were one hundred religious buildings. From records of the past it seems clear that this broad statement is a near approximation to the truth. In the following pages some particulars are given of thirty-two parochial churches or religious houses. In addition to these the nuns of the abbey of Wherwell had a cell at Ashey, and there were fully thirty other parochial or semi-parochial chapels for the convenience of detached hamlets or groups of tenantry. If to these are added the oratories or chapels attached to every manor-house of the least importance, the number of a hundred religious buildings will be reached if not exceeded. Of this latter class, there is an interesting survival in the ancient chapel attached to the manor-house of Swainston, which was probably erected by Richard of Ely, Bishop of Winchester from 1268 to 1280. Could a like area be found anywhere else in England which our forefathers so lavishly supplied with the outward means of grace ?

We are inclined to be supercilious with regard to England's "dark ages," as they are still occasionally termed, but although some twenty-five churches have been built within the last hundred years, the amount of accommodation provided in the Island for religious worship—even if the buildings of every denomination are included—is nothing like so great, in proportion to population, as it was in pre-Reformation days.

THE PRIORY OF APPULDURCOMBE

THE manor of Appuldurcombe, in the parish of Godshill, was bestowed at an early date on the abbey of Montesbourg, in the diocese of Coutances, a Benedictine house founded by Richard de Redvers in 1090. The abbey established here a cell or small priory, served by a prior and a few monks. Hugh, prior of Appuldurcombe, appears as the first of six witnesses to a charter of Geoffrey de Insula to Quarr abbey in the days of King Stephen. The prior was evidently held in repute, for the other witnesses, including the constable of Carisbrooke Castle, were all men of mark. This Normandy abbey held the best part of the parish of Godshill, as well as lands at Wroxall, Sandford Week, and Wydcombe. The priory was held responsible by the mother-house for the collection of the rents of these lands. Isabella de Fortibus, lady of the Island, confirmed the priory in their possessions, and in her charter to Newport, in Edward I.'s reign, specially exempted the prior of Appuldurcombe and his tenants from the tolls and petty customs granted to that borough.

The prior and his monks were sent over from time to time by the mother-house of Montesbourg, and were doubtless all of French origin and French subjects. Not only were the revenues of this house, with other alien priories, confiscated to the crown when there was war with France, but the prior and his two fellow-monks were ordered by Edward III. to remove from their sea-board priory to the abbey of Hyde at Winchester, and subsequently, in 1340, to the close of the cathedral of Salisbury, as being yet farther from the coast and immediately under the eye of the bishop of that see. In 1385 the annual value was declared to be £45.

On March 27, 1395, in the days of Bishop Wykeham, an ordination was held in the chapel of this house—a most rare occurrence in an alien priory—by his suffragan Simon, Bishop of Achrony in Ireland, when four sub-deacons, three deacons, and four priests were ordained.

This small priory came to an end, in common with the rest of the alien houses, in 1414, when they were suppressed by Act of Parliament. The Appuldurcombe property was conferred by Henry VI. on the Nuns Minoresses of St. Clare-without-Aldgate.

The prioress in 1528 granted a thirty-three years' lease of Appuldurcombe to Sir James Worsley, whose family eventually held it for a

period of three centuries. Sir Richard Worsley, the historian of the Island, died here in 1805. There are no remnants of the priory buildings. The present great house was begun by Sir Robert Worsley in 1710, and finished by his son, Sir Richard, about fifty years later.

THE CHURCH OF ARRETON

The church of St. George, Arreton, is the most attractive in the Island for architecture, so far, at all events, as the interior is concerned. It consists of chancel with south chapel, nave with north and south aisles, and western tower.

The east wall of the tower, which used to be the west end of the original building, shows certain traces of a church here of some size in pre-Conquest or Saxon days, probably of the first half of the 11th century. The plain, round-headed doorway, only 43 in. across, has long and short quoins, and the widely splayed window above it, without chamfer or rebate, is obviously coeval. There is also a small early light in the north wall of the chancel, but that, I am inclined to think, tells of genuine early Norman building.

This was one of the churches bestowed by FitzOsborne on his favourite Norman abbey of Lire; but in 1410 the advowson of the church and the titles of Arreton manor were granted

by that abbey to the Cistercian foundation at Quarr on a yearly payment of 40s.

Towards the end of the 12th century a north aisle was added; the circular piers with their capitals and the pointed arches show that the workmanship is Transition Norman. Early in the 13th century the south aisle was added, and at the same time a long lancet window was introduced at the west end of each aisle. In the third quarter of that century, about the close of Henry III.'s reign, the chancel was remodelled and a south chapel added, the arcade of three arches between them consisting of beautiful dark Purbeck stone. The tower seems to have been first built up against the west front of the pre-Conquest church at the beginning of the 14th century, during the last years of Edward I., and at the same time (perhaps to compensate for the loss of light at the west end through the building of the tower) the walls above the nave arcades were pierced by the small quatrefoil clerestory windows, three on each side. About a century later the north aisle was reconstructed, near the beginning of the style termed Perpendicular. As another century went by, bringing us to the reign of Henry VII. and the dawn of the 16th century, large square-headed windows, for the better display of painted glass, were inserted in the raised walls of the aisles. At the same period

the good south porch was added, with stone ribs to the roof, and a rood-screen constructed, access to which was gained from the east end of the south aisle. Some of the upper tracery of this rood-screen is worked up into the rails to the south of the sacrarium in the easternmost bay of the chancel arcade. It is supposed that the tower was originally crowned with a spire, and that being struck with lightning *c.* 1500, the whole structure was rendered insecure, and the present enormous and unsightly buttresses added at the west angles.

In 1738 the church was re-roofed, when the present awkward continuous roof was given to the nave and aisles, depriving the clerestory lights of any utility. A good restoration was effected in 1886, when the square horse-box pews (dating from 1743) were swept away, and the whole church brought back to a spacious and worshipful condition. Unfortunately, however, some good old woodwork, including linen-fold panelling, was then discarded. There is a beautiful Purbeck marble font, modelled from fragments of the old one, *c.* 1200, which came to light during the restoration. The drain of the chancel piscina, let into the sill of the south window nearest the altar, without any niche over it, is noteworthy. In the south chapel is a large chest; on the face of it is cut—"16 W.H., B. R. 19." Here, too, under a glazed

case, are two volumes of the first edition of Fox's *Martyrs*, and another old book.

On the floor of the chapel is a large slab with the finely engraved brass effigy in armour of a member of the ancient family of De Aula. The figure has unfortunately lost its head, and the coat of arms has also been purloined. The inscription runs :

Here is y buried under this grave
 Harry Hawles, his soule God save,
 longe tyme steward of the Yle of Wyght
 have m'cy on hym, God ful of myght.

Harry Hawles began his term of office as steward under the Earl of Salisbury, who was governor from 1386 to 1397.

Possibly the jingle of this quatrain suggested the much longer rhymed inscription on the wall by the rood-loft entrance some two centuries later :

Loe here under this tombe incoutcht
 Is William Serle by name
 Who for his deedes of charetie
 Deserveth worthey fame.
 A man within this parrish borne
 And in the house called Stone
 A glasse for to behowld a work
 Hath left to every one :
 For that unto the people poore
 Of Arreton he gave
 An hundred powndes in redie coyne
 He willed that they should have
 To be ymployd in fittest sorte
 As man coulde best invent
 For yearely releif to the pore
 That was his good intent.

Thus did this man a batcheler
 Of yeares full fiftey nyne
 And doeing good to many a one
 Soe did he spend his tyme.
 Until the daye he did decease
 The first of Februarey
 And in the yeare of one thousand
 Five hundred neyntie five.

High up on the outer north wall of the chancel, close to the early Norman light, is a very small brass plate to the memory of William Colnett, who died in 1594. (Registers, 1656.)

THE ORATORY OF BARTON

In the year 1275, on the feast of All Saints, a somewhat peculiar kind of monastic establishment, termed an Oratory, was founded at Barton, in Whippingham parish. The founders were two rectors of the Island of good family—Thomas de Winton, rector of Godshill, and John de Insula, rector of Shalfleet. The members of this Oratory of the Holy Trinity followed the rule of St. Augustine, and formed, therefore, a kind of priory of Austins or Black Canons, though not formally affiliated to the Order. It was provided, by the detailed foundation charter, that there were to be six chaplains and a clerk, who were to devote their lives to praying for the living and the departed ; that one of their number was to be chosen and

presented to the Bishop of Winchester as archpriest (or warden), to whom the rest were to vow obedience ; the archpriest and chaplain were to be under the immediate control of the bishop, but the servants of the house under that of the archdeacon ; there was to be a year of probation for each chaplain before due profession ; all goods to be held in common, and the effects of any chaplain on his decease to go to the oratory ; one dish only, with a pittance, at each meal, but a third dish on the greater festivals ; thirteen poor persons were to receive daily bread, drink (beer), and potage, with a pittance of meat or fish ; one of the chaplains to be chosen to regulate this almsgiving, the income from the manor of Croodmon, in Carisbrooke parish, being set aside for this purpose ; all meals were to be in common, the archpriest to sit at the head of the table, and next to him the chaplain who had celebrated high mass that morning, and then the chaplains who had respectively celebrated the masses of Our Lady, the Holy Trinity, and Requiem ; silence to be observed at table, and the clerk to give edifying readings at the beginning and end of dinner ; no comments were to be made on the dishes set on the table ; the chaplains to use a common dormitory and to observe silence therein ; the chaplains to wear surplices with black capes indoors, and habits of one colour, either black

or burnet (rusty black), and a frieze cloak and cap out of doors; a new habit to be provided on All Saints' day; bed-clothes, linen, and all other necessary clothing to be provided from time to time by the archpriest, the old ones being given to the poor at the gate, but each chaplain to always have at least two habits; to rise a little before daybreak in the winter, and with the sun in the summer; one of the chaplains to be precentor and arrange the due course of the masses and hours, all after the use of Sarum; the precentor to write on a tablet after dinner on Saturday the order for the next week; the chaplains to be diligent in reading and prayer, not to leave the precincts without leave from the archpriest, and never to walk out alone, but with a companion; the whole rule to be read out once a month, and any breach of it to be severely punished.

Such are the chief points of the systematic and apparently excellent rules of this religious house, the only one founded by Islanders for the Island with the best possible intentions. The first archpriest nominated by the co-founder John de Insula was his relative Jordan de Marisca, who had been vicar of Godshill under the other founder, Thomas de Winton.

This monastic foundation is, however, one of that small number which speedily fell away from

a lofty ideal. Mr. Stone is probably right in thinking that the independence of the Barton oratory was its weak point. Though under the nominal control of the bishop, there was no parent house to exercise supervision or to hold visitations. Not long after the death of the founders discipline became lax, and throughout the 14th century the condition of the oratory was frequently brought before successive diocesans. When William Love was archpriest, in the reigns of Richard II. and Henry IV., these complaints culminated. A commission, appointed by Bishop Wykeham in 1403, found that Love had been guilty of a variety of grievous crimes, and had also misappropriated the funds and suffered the buildings to fall into serious dilapidation. A contract was entered into with one Robert Lathbury, tiler and mason, for the repair of the buildings, and Love was removed from the position which he had so wantonly abused.¹

The house did not, however, seem capable of effecting a recovery from this long period of laxity, and in 1439 the oratory was suppressed, and the property transferred to the new foundation of Winchester College. This transference was carried out by Cardinal Beaufort, Bishop of

¹ I have set forth several particulars as to the wrongdoings of William Love and his predecessor Gilbert Norreys, culled from the Winchester Registers, in the *Vict. Co. Hist. of Hants*, ii. 180-1.

Winchester, on the petition of Warden Thurber of Winchester, supported by Walter Trengof, the last archpriest. Trengof, who subsequently became archdeacon of Cornwall, received a pension of £20 from the College. The cardinal also ordained that the warden and fellows were to maintain a chaplain at a salary of £6 per annum at the chapel of the suppressed oratory. In Edward VI.'s time the services of this chaplain, who ministered to the surrounding tenantry of the estate, were extinguished as "superstitious." Barton Court House was erected in the days of James I. on the site of the old oratory or priory. The Prince Consort bought it of Winchester College in 1854, and it has since formed part of the Osborne estate. The house was at that time much altered ; the north wall of the south-east wing, with its blocked up lancet windows, appears to be a remnant of the ancient oratory.

THE CHURCH OF BINSTEAD

A little more than a mile to the west of Ryde stands the once ancient church of the Holy Cross of Binstead. A good building limestone was quarried immediately around this church in early days. Bishop Wakelin obtained leave from William Rufus to procure here stone to repair the cathedral of Winchester.

It is supposed that the small church of Binstead was built about that period to serve for the workers in the quarries.

A clean sweep was made of the old Norman nave of this church in 1843-4 to make way for a poor imitation of the Early English style. The old south doorway was set up, after an absurd fashion, as a gateway into the church-yard. Over this doorway is a grotesque figure, which was known as the "Idol" a century ago; Englefield in his history of the Island (1816) says that it was not in that position originally.

The chancel was suffered to remain, but the enriched Norman chancel arch was destroyed. Two of the voussoirs of this archway, carved with beasts, have been built into the west wall of the new nave. There is a good deal of herring-bone work in the masonry of the east end, but it is probable that it does not in this case denote pre-Conquest work. An old print of this church, dated 1794, shows that some of the masonry of the nave used also to display herring-bone arrangement. The early Decorated windows of the chancel, as shown in the sketch, are of the opening years of the 14th century, and excellent of their kind.

In 1610-14 a low-side window in the south wall of the chancel was opened out and a good deal restored. It usually bears the ignorantly

given name of a "leper window." It is high time, whatever may have been the use of low-side windows, that all persons of education



THE CHANCEL, BINSTEAD CHURCH

should definitely abandon this name of modern and absolutely absurd origin. Lepers were not admitted into churchyards.

A tombstone in the churchyard to Thomas

Sivell, an 18th century smuggler, states that he was "cruelly shot on board his sloop by some officers of the customs at the Port of Portmouth;" the scene is vividly portrayed at the head of the stone. (Registers, 1590.)

THE CHURCH OF BONCHURCH

The parish of Bonchurch took its name from St. Boniface, to whom the old church is dedicated. There seems no reason to doubt the tradition that it obtained its title from the direct visitation and Christian preaching of this great missionary here in the 8th century. Under his Saxon name of Winfrid, the future great saint who converted so large a portion of the Germanic race from pagandom, was brought up in the little monastic foundation of Nursling, Hants.

In the Oglander MSS. it is stated that the church "was erected in ye reyng of William ye Conqueror by one Johannes de Argentine, a Frenchman, to whom William FitzOsborne —after ye Conquest of this Island, by permission of his kinsman William ye Fyrst—gave to ye sayd Argentine all those lands in ye sayd p'rishe, w'hoē for ye ease both of himself and tennantes, Bradinge then beinge too farr, and also Nuchurch and Shanklinge then not buylt, gott itt to be made a p'risch, by means of his

brother's sonn Walkelyn, then Bishop of Winston" (1070-1098). This must mean the rebuilding of the previous Saxon church; it is most highly improbable that a Norman land-owner would originate the dedication of a church to a Saxon saint.

This small church has a total inner length of 48 ft., with a nave breadth of about 12 ft. and chancel of 10 ft. The south doorway, under an 18th century porch, goes back to the church built by Argentine in the 11th century. Not that as now constructed it belongs to that early period, but the round-headed arch is patched up with Norman voussoirs of different sizes and patterns. It seems to me probable that it is composed of moulded stones which originally formed parts of the arches of the chancel and of the north and south nave doors. Mr. Stone draws attention to the door itself as "ancient and interesting, being formed, in the usual early manner, of planks placed horizontally within, perpendicularly without, and studded with nails." In the middle wall of the chancel is a widely splayed lancet window of early Henry III. date. The rest of the windows are of a renewed 15th century or debased character. There is a clumsy-looking square bell turret on the west gable. A wall-painting was discovered on the north wall of the nave in 1847, but it was suffered speedily to disappear. An

old Bonchurch resident told me when visiting this church in the "seventies," that the subject was St. Christopher and the Holy Child.

The church unhappily ceased to be used for all religious purposes, save occasional funerals, in 1850, and having been stripped of almost all fittings, presents a gaunt and somewhat forlorn appearance. On the altar is a curiously shaped carved wooden cross of ungraceful design, said to be Flemish work ; it was placed here in 1820. The little fabric is hidden away amongst trees, and the churchyard is, to my mind, almost overdone with flowers and shrubs. It altogether lacks the quiet worshipful repose of the other little disused Island church of St. Laurence. (Registers, 1734.)

THE CHURCH OF BRADING

Tradition has it, and I know no reason to doubt it, that a church was originally erected here in the 7th century when the Island was being evangelised by St. Wilfrid. No trace of a pre-Conquest or of an early Norman church remains, and the earliest certain record of Brading church is of the days of Henry II. in the 17th century. The advowson and rectory changed hands on several occasions. Originally in the hands of the adjacent priory of St. Helens, the church afterwards passed to the Shropshire priory of

Wenlock, and in 1301 to the Hampshire priory of Breamore. Nevertheless part of the great tithes remained appropriated to the abbey of Lire in Normandy, and part to the abbey of Quarr. Soon after the dissolution of the monasteries, the advowson of the vicarage was granted to Trinity College, Cambridge, in whose hands it still remains.

In mediæval days there were chapels attached to this church at Alverston, Whitfield, and Wolverton, and at one time the chapel of Shanklin.

The church of St. Mary consists of a chancel with north and south chapels, a nave of five bays, north and south aisles, and a western tower crowned by an octagonal broached spire. The oldest part of the fabric is the nave; its arcades are Transitional Norman towards the close of the 12th century; the arches are pointed, but the piers and responds are circular with scalloped capitals. With the exception of retaining these arcades, the church was refashioned in the Early English style about 1250. The chancel with its triple lancet east window, the tower with a plain corbel table at its summit, and the small window at the west end of the north aisle are all of this period. There is a slight trace of 14th century work in the chapel to the north of the chancel, but it was rebuilt as it now stands by one of the De Aula family about the year 1500. At

that time, or in the last quarter of the 15th century, the nave aisles were rebuilt and widened, and a south porch erected. The south or Oglander chapel was built a little later by John Oglander, whose tomb, with others of that celebrated Island family, it contains. The nave was restored in 1516, and the chancel in 1874.

The oldest monument is an incised or deeply engraved slab of Purbeck marble, on the south side of the altar, to John Cherowin, 1441. The effigy of this Constable of Porchester Castle is represented in plate armour, with folded hands, standing beneath an elaborate architectural canopy, the sides of which have six small saints in niches. At the angles are the Evangelistic symbols. The marginal inscription runs as follows :—*Hic jacet nobilis vir Johannes Cherowin armiger dum vivebat Connotabularius castri de porcestre qui obiit anno dni mille^{mo} quadring^{mo} quadrago primo die ultima mense Octobris. Anima ejus requiescat in pace Amen.* The whole forms a real work of art of that period, but unfortunately the metal or mastic which formed the helmet, hands, and sword hilt has been abstracted by some miscreant, leaving these places blank. In the north chapel are the table-tombs of William Howly (De Aula) and his wife Elizabeth, 1520.

In the south chapel are the following remarkable Oglander monuments : (1) John Oglander,

a table-tomb, with quatrefoil panels, against the south wall. (2) Oliver Oglander, 1530, the opposite side to his father John; a table-tomb, quaintly carved in front with kneeling figures in relief of himself, his wife, and their four sons and two daughters. (3) A brass in the east wall to Oliver's son George, 1564. (4) Sir William Oglander, son of George, with remarkably good painted wooden effigy on a table-tomb in south-east corner; he died in 1608. (5) Sir John Oglander (Sir William's son), with wooden effigy on a table-tomb, in the north-east corner; he was the well-known author of the Oglander MSS.; he died in 1655. (6) George Oglander, only son of Sir John, with small wooden effigy, in a recess above his father's tomb.

On the chancel side of Oliver Oglander's monument (it stands under an archway) are various figures of crippled mendicants, evidently the objects of his charity. Compare the tomb of Lady Wadham at Carisbrooke. It was on this tomb that Sir William, his grandson, ordered by will that a weekly offering of bread should be placed for the needy.

The three wooden effigies were repainted about 1864.

The church underwent considerable restoration in 1864-5, when the east end of the chancel was rebuilt.

There is a good panelled late Elizabethan parish chest, with money slot in the lid for alms for the poor. It is sometimes amusingly pointed out as designed for "Peter's pence." The altar-table is early Jacobean, and closely corresponds to that of Whitwell (see illustration); the upper rail bears the inscription in clear-cut capitals—"I will take the cup of salvation." (Registers, 1547.)

THE CHURCH OF BRIGHTSTONE

The parish of Brightstone or Brixton (the old variants in spelling are almost endless) was originally a chapelry of the adjoining parish of Calbourne. Even after it had secured a certain degree of independence and the incumbent was termed rector, various disputes arose through the claims of Calbourne, which were not settled until about the middle of the 14th century.

The church of St. Mary, pleasantly situated in an attractive churchyard on the roadside between Mottiston and Shorwell, was first built in the last quarter of the 12th century. It consists of chancel with south chapel, nave with north and south aisles, south porch, and west tower with low spire. A wholesale "restoration" was effected in 1852, on a scale which was singularly destructive of its old features. The narrow north aisle, which had been pulled

46 CHURCHES OF ISLE OF WIGHT

down and the arcade built up in the 16th century, was opened out and re-erected. Imitation Norman windows were given to the renewed aisle ; these were arranged in couples, a method never, so far as I know, adopted in that style, and calculated to deceive architectural students. The arcade of three arches of normal width is supported on two circular piers with similar responds. The arches are pointed, and it presents the general appearance of Transitional Norman work. A narrow lancet window, to light the pulpit, was mischievously inserted at the east end of this arcade, but of genuine Early English work of the 13th century there is no trace in the body of the church. The four big lancets in the north wall of the chancel also form part of the deceptive rebuilding of 1852. To complete the falsification of the true story of the fabric, large Decorated windows, imitative of the work of the second half of the 14th century, were inserted throughout the rest of the church in the place of good Perpendicular windows of the 15th century.

The lower stage of the tower is 14th century, but here again the destruction of history in stone was further carried out in 1852, for the restorers moved an Early English doorway from the body of the church and rebuilt it in the west wall of the tower. The low octagonal spire only dates from 1720.

In the 15th century angle buttresses were added to the tower, and the upper stages built or rebuilt. Towards the end of this century, or in the beginning of the 16th century, the south aisle was widened, possibly to find better accommodation for the tenants of Limerston on the suppression of the small religious house on that manor. The chancel was also rebuilt about this period, and a chapel added on the south side by the owner of Waytes Court.

In the interior of this much falsified church are several interesting features. In the west face of the pier nearest the west end of the south arcade is a fair-sized image niche. At the east end of the south aisle are traces of the stairs to the rood-loft, but this part was "barbarously treated" in 1852. In the south aisle by the side of the stairs, the piscina for the aisle altar of the Holy Ghost is preserved, and above it two 16th century memorial tablets. The pulpit is a fair specimen of Jacobean work; it is known from the churchwarden accounts to have cost £5. The font, of late 15th century style, is, I believe, of the restoration date. A small squint from the tower into the nave, now filled with wooden tracery, was doubtless inserted to enable a ringer to duly sound the sanctus bell at mass.

The Churchwarden Accounts begin in 1566. The list of church goods, which appear year by

year throughout most of Elizabeth's reign, begins with "One Sans bell." These entries show that the Sanctus bell, probably hanging in the steeple, was preserved during this period, and very likely used, as elsewhere, as a sermon bell on the exceptional occasions when a sermon was preached. These entries were misunderstood by Mr. Stone in 1891 as implying the use of the bell at Holy Communion under "Protestant Elizabeth," and a statement to this effect has frequently been printed in local and other books.

Allusion has been made in the Introduction to three rectors of Brightstone, who subsequently became distinguished bishops. Ken's first biographer justly names Brightstone as "a cheerful little village on the sunny side of the Isle of Wight, sheltered from cold winds by overhanging hills, with a goodly church and a near prospect of the sea." (Registers, 1644.)

THE CHURCH OF BROOK

The small church of St. Mary of Brook is on the steep bank just above the high road 3½ miles to the south-east of Freshwater. The old fabric was gutted by fire in 1863, and rebuilt in the following year with the exception of the tower. The tower itself was rebuilt and raised, and a spire added in 1889. The

only remnant of the old church is the archway opening from the tower to the nave. (Registers, 1653.)

THE CHURCH OF CALBOURNE

Two miles to the south of Shalfleet lies the secluded and exceptionally picturesque village of Calbourne, hidden away amid fine elm trees, and with its cottages and houses scattered round an irregular green. On a grassy mound in its midst stands the still interesting church of All Saints, although it has suffered many things at the hands of restorers. Novel readers will remember that Calbourne is the scene of that vividly painful story *The Silence of Dean Maitland*.

Having certain personal connections with Calbourne, when plodding through the earlier episcopal registers of Winchester some ten years ago, I kept coming across references to this church and its rectors and jotted down summaries of the entries. Most of these will be found printed in the appendix to Mr. Stone's second volume on the *Architectural History of the Isle of Wight*. These entries, however, of the first half of the 14th century, are of no particular interest, as they chiefly refer to neglects on the part of rectors to duly maintain the ornaments and books necessary for divine

50 CHURCHES OF ISLE OF WIGHT

service in the chancel, and to keep in proper repair the houses on the glebe.

There was a church standing here at the time of the Domesday Survey, when the parish was a large one, including Francheville or Newtown in one direction and Brightstone in another. Of this early Norman church nothing now remains except some of the masonry of the west wall. The arcading between the nave and south aisle, which was of this period, was most unhappily cleared away during a "restoration" of 1840-42. At the same time a round-headed doorway was removed from the south wall. But the worst feature of the lavish expenditure of money on the fabric at this date was the demolition of the old north transept and the substitution of the present vainglorious Simeon chapel ; it is a pretentious but poor imitation of Early English work, glaringly unsuitable to a homely village church.

In the first half of the thirteenth century the fabric underwent much alteration ; a tower was added to the south aisle at the west end, deeply splayed lancet windows were inserted in the aisle, and the chancel was rebuilt throughout. The date of the work in the chancel and aisle is about 1250, or possibly 1260. The east windows of both chancel and aisle are similar and unusual ; they are of interest in the history

of the development of window tracery ; the former is figured in the fifth volume of Britton's *Architectural Antiquities*. They each consist of two fair-sized lancets, separated by an interval of masonry, with a quatrefoil piercing above in the case of the aisle window, and a trefoil piercing in the chancel window.

The font is well worth attention. It is generally described as Early English, and the bowl is octagonal. But to my mind it is of late or Transitional Norman. It was undoubtedly in the first instance square in the bowl, and has had the angles chopped off, possibly in 1842, to improve it into an octagon ; thereby destroying the arcading and other rude patterns with which the four faces had originally been carved.

In the church are two brasses of differing degrees of interest. The oldest of these is the finely engraved effigy of a knight in the armour of the close of the 14th century. Unhappily this beautiful brass has been broken and otherwise maltreated. As late as 1848, according to Bretell's *Handbook to the Isle of Wight*, this effigy was attached to a raised slab supported on four marble columns. Tradition has it that this handsome, youthful-looking knight represents William Montacute, Earl of Salisbury, who died in 1397. The earl was, however, buried with great pomp in the

conventional church of Bisham, Berks ; but this circumstance does not necessarily invalidate the tradition, for cenotaphs were then as now occasionally erected to men of mark in places with which they were identified, apart from the site of the actual burial.

The other quaint brass is a good deal later. This small mural plate is to the memory of a Commonwealth minister, with an ingenious anagram on his name. On the right hand is the skeleton figure of Death bearing a barbed arrow in his right hand, whilst on the left is a winged figure of Father Time carrying a scythe and an hour-glass. The following is the inscription :—

Blest is the just mans memory
 Both heere and to Eternity
 Being dead he yet speaketh.—HEB. xi. iiiii.

IN MEMORY
 OF THE REVEREND RELIGIOUS AND
 LEARNED PRECHER
 M. DANIEL EVANCE

Who was born at London March 2 1613
 And dyed heere at Calbourne Decemb. 27 1652.

This monument was erected by Hanna his mournful relict.

Daniel Evance. Anagram, I can deal even.

Who is sufficient for this thing
 Wisely to harpe on every string
 Rightly divide the word of truth
 To babes & men to age & youth.

One of a thousand where's he found
So learned, pious, wise & sound
Earth hath but few there is in heaven
One who answers I CAN DEAL EVEN.

It remains to be mentioned that in 1683 the upper part of the 13th century tower was destroyed by fire. It continued in a ruinous condition until 1752, when the present upper stages were built, as set forth on a tablet in the wall.—“I am risen from y^e Ruins of near 70 years. T. Hollis, J. Carford, Churchwardens.” (Registers, 1562.)

THE CHURCH AND PRIORY OF ST. MARY OF CARISBROOKE

Mr. Stone rightly describes the church of Carisbrooke, despite the destruction of the whole of the chancel, as “the most important ecclesiastical building in the Isle of Wight.” The lofty well-proportioned tower stands up boldly on high ground above the village, rising from among the trees as a striking landmark to all this part of the Island. The church of Carisbrooke, with other property, had been granted to the Benedictine abbey of Lire, in Normandy, by William FitzOsborne soon after the Conquest. The priory of Carisbrooke is said to have been founded by Baldwin de Redvers about 1156. It is probable, however,

that there was some kind of a small priory or cell established here in the days of FitzOsborne, for it is only reasonable to suppose that the Norman abbot would at that time send across the seas one or two of his monks and lay brothers to look after their property. Baldwin de Redvers gave all the churches, tithes, lands, rents, and other benefits that he held throughout the Island to this abbey. Further grants were made by his son, William de Vernun, direct to the church of St. Mary of Carisbrooke and to the monks there serving God. The priors of Carisbrooke acted as agents or proctors for the abbots of Lire over all their English possessions, collecting the rents, as well as the tithes and other ecclesiastical dues. In the days of Henry II. the abbey held in the Island the churches of Carisbrooke, Arreton, Freshwater, Godshill, Whippingham, Newtown, and Newchurch. Godfrey, Bishop of Winchester (1189–1205), empowered the Abbot to convert the church of Carisbrooke and the chapel adjoining *ad usus suos proprios*.

In 1285, Edward I. granted letters patent to the prior and monks of Carisbrooke to own a road going through the priory from the south gate to the north gate, which they desired to close to exclude persons wandering there day and night, provided that they made another road to the west of the priory. In 1290,

and again in 1292, protection from ordinary civil processes was granted to the priory and monks of Carisbrooke for the space of a year. In 1298, Edward I. recognised the right which Isabel de Fortibus, lady of the Island, had granted to the abbey of Lire of the custody of the temporalities during a vacancy of this priory.

The survey of alien priories of 1295 shows that Carisbrooke had granges at Chale, Northwood, and Sheet. The priory had a palfrey worth £4, 13s. od., a pack-horse worth 20 shillings, and a white horse. The stock, in addition to grain, included 11 plough horses, 2 draught horses, a two-year-old colt, a mule, 51 oxen, a bull, 22 cows, 8 heifers, 15 calves, 3 sheep, 106 lambs, a boar, 4 sows, 42 pigs, 23 young pigs, 7 sides of bacon, 2 poids of cheese, and 3 sacks of wool.

The most noteworthy item of this survey is the mention of the sum of 4s. 4d., which was the expense incurred in removing the prior and five monks from the Island to some place remote from the coast by royal command. This was done, as in similar cases at Appuldurcombe and St. Helens, lest these monks, all of French birth and nationality, should sympathise with any invasion from across the seas.

It is interesting to find from the Patent Rolls, that in 1333 the Priory of Carisbrooke,

as proctor for the abbot of Lire, contributed five marks towards the expenses of the marriage of Eleanor, the king's sister, with a proviso that such contribution was not to be taken as a precedent.

In 1374 the prior petitioned the Crown against the sheriff's exactions, pleading that the enemy (the French) had burnt their granges and cowhouses, as well as the conventional buildings, and had despoiled their tenants and parishioners.

Richard II., during the time when the priory was in his hands, granted it to the Carthusian monastery of Mount Grace, Yorkshire. It was, however, restored to Prior Thomas Val Oseul by Henry IV., but only on the twofold condition that the apport or customary tribute to Lire be paid to the Crown and that all future monks were to be Englishmen. The priory was however again seized by Henry V., who bestowed it on his new Carthusian monastery at Sheen.

A survey of the priory, made in 1385, gave the annual value at £86, 13s. 4d., but in 1446 the value had risen in some remarkable way to £194, 1s. 2½d.; whilst in 1538 the annual worth of the priory, as parcel of the possessions of Sheen, was declared to be £133, 6s. 8d.

The chapel adjoining the priory, mentioned in several of the charters and grants, was the one under the Castle of Carisbrooke, dedicated

to the Holy Cross, and consecrated to serve as a place of burial for the several small religious communities in the Island which were under alien rule.

The once fine church of St. Mary of Carisbrooke served both for the conventional purposes of the monks and for the parishioners at large. Of the aisleless nave of the first Norman church on this site substantial traces came to light during a recent restoration, when the remains of two large widely splayed Norman windows were opened out in the south wall towards the west end. These tell of the original church built here by the monks of Lire in succession to its Saxon forerunner, with which they were probably content during the 11th century.

When Baldwin de Redvers confirmed the grants to Lire with many additions, the benefaction was coupled with the condition that the ancient portionary church of the manor of Buccombe, which was situated at Clatterford, was to be jointly held for life by the two priests, Stephen and Geoffrey, who were serving it; but after their death or resignation the old church and its revenues were to come entirely into the hands of the abbey to treat as he and his convent thought best. Somewhere between the years 1156 and 1175 these priests died, and the Norman abbey, obtaining a larger revenue, put forth more spiritual energy.

About this time they founded the chapels of Newport and Northwood, and reconstructed their Carisbrooke church on a larger scale. The south wall of the nave was taken down, and a narrow aisle thrown out, separated from the nave by an arcade of five Transitional Norman pointed arches springing from stout circular piers and responds with escalloped capitals.

This work did not however remain long unmolested. Population increased, especially in the parochial chapelry of Francheville (afterwards Newtown), whose inhabitants, as well as those of Newport and Northwood, were expected to attend the mother church on festivals. Consequently the three eastern bays of the aisle were increased in width, the original size being retained in the two western bays. The good south entrance was at this time constructed, and an archway of the like style thrown across from the second pier of the old arcade to meet the west end of the enlarged part of the aisle. This is interesting Early English work towards the beginning of the 13th century. It will be remembered that it was about this time that the rectory had become appropriated to the priory so that the monks would have funds for this enlargement.

There are but small traces of any alterations, and there were certainly no extensions during the 14th century. It may here be mentioned

that I cannot bring myself to believe, as is usually stated, that the monks of Lire made use of the great nave as well as the chancel and its chapel for their own purposes, screening off the comparatively small space of the south aisle for parochial use. Though this is the usual statement, it seems an almost impossible supposition. The size of this alien priory was always small ; it probably never exceeded three or four monks in addition to the prior. Contrariwise, the population of the wide parish of Carisbrooke, with its thriving chapelries, was distinctly large. I know of no other alien priory as to whose church there are so many assertions of its being the mother church of a large district. Moreover there seem to be clear signs of a substantial *pulpitum* at the east end of the nave, and not of a mere rood-screen. I have very little doubt that both nave and aisle of the church of Carisbrooke were parochial, the handful of Benedictine monks being well content to the end of their time with chancel and chapel.¹

On the suppression of the alien priories by Act of Parliament in 1414, the priory of

¹ It is repellent to me to differ from so experienced an architect and antiquary as Mr. Percy Stone ; and it is only fair to my readers to say that they will find other views in his noble work on the Island's architecture. I formed my own conclusions a year or two before his monumental volumes were issued (1891-92), and they have been confirmed by a visit in 1910. I think it better therefore to state them for what they are worth.

Carisbrooke came to an end as a religious establishment. It is true that its possessions, as already stated, were soon afterwards conferred by the Crown upon the charterhouse of Sheen, but the strict-living Carthusian order never sent out any of their monks to cells and small priories. The house at Sheen simply drew tithes and rents from the Isle of Wight in the same way as lay rectors and absentee landlords do throughout England at the present day.

At this date it is probable that the claustral buildings to the north of the church were begun to be pulled down, for all that would be required were suitable places for farm purposes. At somewhat different dates during the 15th century various alterations were made in the great church. Almost the whole of the windows of the south aisle and of the north of the nave were renewed in the large size of the Perpendicular style, so suitable for the better display of painted glass. But the chief work of this century was the erection of the fine and well-built western tower. It is usually spoken of as the work of "the monks of Sheen"; but they would have no concern in it, they were simply responsible for the upkeep of the chancel. The building of the tower was undoubtedly the work of the parish at large, with the aid, as was usual throughout England, of special benefaction. One of the benefactors to this costly



THE CHURCH OF CARISBROOKE

undertaking was probably Earl Rivers, at that time Governor of the Island, and a great patron of art.

The tower is a grand piece of masonry about 100 ft. high, and divided into five stages by four string courses. The second of these strings from the base is of unusual width, and is sculptured, after an exceptional fashion, with quaint gargoyle-like heads. The best features are the semi-octagonal stair turret at the south-west angle, surmounted by a pyramidal cap, and the battlements with crocketed pinnacles. The defect of the tower, which accounts for a certain sense of dissatisfaction with its general appearance, whether viewed from near-at-hand or afar, is the smallness and poor design of the square-headed windows of the bell-chamber. Another unusual feature, which somewhat mars the nave, is the protrusion into the interior of the church of its two great eastern buttresses. High up on the western face of the tower, supported by two demi-figures, most likely intended for the master-masons, is a tablet inscribed, "Ano 147[0]." The lettering and Arabic numerals are far later than the date; below the tablet, on the wall itself, are initials and the year 1806. Mr. Stone's surmise that 1470 is the true date of the finishing of the tower, and that the old figures were recut by some Georgian masons engaged in repairs, is probably correct.

In the 16th century a lease of the property that had pertained to the priory of Carisbrooke was granted to Sir James Worsley. His son Richard obtained a renewal of this lease from the Crown, and his widow, marrying Sir Francis Walsingham, brought the property into the hands of this celebrated statesman of Queen Elizabeth. Walsingham, "a needy man by reason of his extravagance," to save the expense of keeping the chancel in repair pulled down all the parts that had been used by the monks and built up the openings of the chancel arch and south chapel after a clumsy fashion, inserting windows. In this disfigurement of God's House, Walsingham only followed the general example of Elizabeth's godless Secretaries of State, who were as a rule sumptuously lavish on their own houses, whilst showing their contempt for ancient buildings consecrated for Divine Worship.¹

The font is not of much dignity, being obviously a "make up," probably put together after the font previously in use had been cast out by the Puritans of the Commonwealth. The bowl appears to be 15th century, resting on a reversed font bowl of Transitional Norman date, the two being fastened together by a

¹ Sir Nicholas Bacon, Lord Keeper of the Privy Seal to Queen Elizabeth, deliberately turned the parish church of Egmore, Norfolk, into a barn and stable for his horses.

liberal use of cement. The font cover, of pyramidal shape, is of Jacobean or Carolean date.

The pulpit, with its sounding-board or tester, is a fairly good panelled example of 1658 date.

To the north of the east window of the aisle is a narrow 15th century image niche, the front of which, with its groined canopy, has been cut away. In this corner now stands an harmonium ; and an old Jacobean coffin-stool is most inappropriately used as a music-stool.

There are three ancient memorial slabs. Near the pulpit rests the upper half of a sepulchral slab incised with the outline effigy of a prior, holding a crosier in his right hand and a book in his left. This is undoubtedly of 12th century date, and probably covered the grave of Hugh, the first known prior of Carisbrooke. In the porch is a 13th century coffin-cover, found in the recess in the south wall ; it must have covered the remains of the founder of the widened aisle, and it is a great pity that it was not left *in situ*. It has moulded edges and a cross in low relief. There is also in the porch an old stone coffin, shaped at the upper end for the head. I was assured that this coffin came from the same recess, but I am inclined from its size to doubt it. But the most interesting of these early memorials is the upper

half of a fine slab of Purbeck marble, found in 1891 by Mr. Stone opposite the middle recess of the outer north wall. It has bold marginal lettering of early irregular capitals, cut by an unpractised hand in the first half, I fancy, of the 13th century. The letters read :—*Cub e Aveline Dame Ewe.* It must have covered the remains of one Aveline, a lady from Eu in Normandy, a probable benefactor of the priory.

In the outer north wall of the nave, which formed one side of the small cloisters of the priory, are two sepulchral recesses, one of Transitional Norman date, and the other, of much larger dimensions, of Early English or 13th century design. The latter was very probably the place for the interment of Dame Aveline. In clearing out this sepulchral archway, in 1891, Mr. Stone found a variety of rude drawings, and words and short sentences (apparently of 13th century date) scratched on the plaster at the back of the recess, which were, I doubt not, the work of schoolboys who were taught in the cloister.

In the north wall of the nave, near the east end within the church, is a highly interesting and unusual recessed monument to the memory of Lady Margaret, the second of the four wives of Sir Nicholas Wadham, of Merifield, Governor of the Isle of Wight. She was sister of Sir John Seymour and aunt (not

sister, as often stated) of Queen Jane Seymour. The tomb is enriched with cuspings and a vine tendril frieze, the whole surmounted by an embattled cornice, with a demi-angel in the centre carrying a shield charged with I H S. The back of the tomb is divided into seven compartments; in the centre is the kneeling figure of Lady Margaret in an unconventional attitude, and on each side are three small figures of aged impotent folk, two using a crutch, and all carrying a dole of food. The lady was the founder of a hospital for the relief of the poor. The date of her death is not known with precision, but it was about 1513 when Sir Nicholas Wadham resigned his governorship, and left the Isle of Wight. Oglander says that "Sir Nicholas Waddam on ye death of his wyfe, that dyed and was buryed in Caresbrook Church, grewe out of love with ye Island, and sowlde Alvington to one Harvie that man his servant."

The heiress of the old family of St. Martin of Avington married Sir John Popham; his son Stephen had no male issue and left Avington and other lands in the Island to his daughter Elizabeth. Elizabeth Popham became the wife of Sir John Wadham of Merifield. Sir Nicholas Wadham was grandson of Sir John. This brief genealogy explains the coats of arms which are represented on the monument as impaling the two wings of Seymour.

The parish registers of Carisbrooke, which begin in 1572, have various interesting entries, two of which, of particular historic value, may well be quoted :—

“The very year that the greate and huge fleet of the Spanyard came by the Ile of Weight was at Maudelinstide, in the year of our Lord God 1588, the which God defended us [God preserve] our Queene and realme this day and for evermore, and send us truthe and quietness within ourselves, anno 1580.”

“The 6th day of September, 1648, King Charles went from the Castell to Newport, to trett (treat), and the last day of November he went from Newport to Hurst Castle to presoun, cared away by to tropes of horse.”

THE CHAPEL OF ST. NICHOLAS, CARISBROOKE CASTLE

On the right-hand side, immediately after passing the guard-house of Carisbrooke Castle, stands the chapel of St. Nicholas. The ancient chapel of “S. Nicholas in Castro” is named in the Domesday Survey; it was no ordinary private chapel or oratory such as pertained in the old days to every castle throughout Christendom, for it possessed at that period the independent endowment of a hide of land in Shalcombe. Baldwin de Redvers gave the chapel about 1140 to the newly founded abbey of Quarr. It remained in the hands of the abbey until the dissolution of the monasteries, but was not served by a monk. The holder of this benefice

was termed the Vicar of the Castle, and had his separate dwelling within the precincts. From the minister's accounts of 1530, it appears that the vicar's salary amounted to £6, 13s. 4d.

After the Reformation the chapel still continued in use; the plan of the castle in 1583 marks it as a parallelogram having an interior of 17½ ft., with a screen dividing the chancel from the nave.

St. Nicholas chapel was used by the garrison during the troublous times of the Stuart dynasty, but, at the beginning of the 18th century, it appears to have lapsed into an evil condition, though it is known from a register entry that a marriage was solemnised within its walls in 1723. Lord Lymington, during the time he was governor of the Island, resolved to rebuild it. The old walls were taken down to within three feet of the ground and rebuilt in brick with stone quoins. The date of 1738 was inscribed on two tablets, the one bearing "G.R." and the other "Lord Lymington." The windows were filled with wooden tracery, and the whole work appears to have been carried out on mean lines. Towards the close of the century the roof was crowned with a wooden cupola, and in it was hung a Dutch bell brought from Hoorn. The use of this rebuilt chapel for religious services could not

have been long maintained, for just half a century after its completion, Governor Orde-Powlett determined "to revive the performance of Divine Worship and to rescue the chapel from those unhallowed purposes to which it had been so long applied."

In the summer of 1806 the two sons of Governor Orde-Powlett died of smallpox and were buried at the east end of the chapel, where a brass plate now marks their resting-place in front of the altar.

At the extensive and mostly unhappy restoration of the castle buildings in 1856, by a classic architect, the chapel of St. Nicholas, for no conceivable reason and to the discredit of all concerned, was deliberately dismantled and reduced to a quasi-ruinous condition. Mr. Percy Stone, in his *Architectural History* of the Island, expresses his astonishment at this action, especially as the chapel "had a community dependent upon it, was fairly endowed, and was the place in which the mayors of Newport were accustomed to be annually sworn in." The same writer more recently said :—

" Founded by a King, supported by a powerful Abbey, witness of a royal prisoner's captivity, the scene of solemn civic ceremony ; that such should be allowed to crumble to decay was little short of a crime, and yet for fifty years, dismantled and roofless, it vainly raised a mute appeal for restoration."¹

¹ From a valuable illustrated paper on the chapel, contributed in 1906 to the *Proceedings of the Hants Field Club*.

The scandal of the ruin of an endowed chapel which had been used for Divine Service for eight centuries long pained the more devout Island residents, as well as reverent visitors to Carisbrooke, and at last, when the 250th anniversary of the execution of Charles I. came round, the happy idea took shape of restoring this chapel in his memory, striving to reproduce its general features when it was used for worship by the royal prisoner. An influential committee was formed, and ere long there was a generous response to the proposal.

Seldom has a commemorative work been accomplished after so satisfactory a fashion. The intelligent visitor to Carisbrooke, no matter what may be his present-day politics or religious convictions, cannot fail to realise that in this building the best side of the ill-fated Charles I. is worthily honoured, and to feel grateful to the committee who originated the idea, and more especially to Mr. Stone, who has carried out the reconstruction of the ancient chapel of St. Nicholas, interwoven with the memory of the martyred king, with such consummate success.

The new work is raised on the old walls, three feet above the ground level, which were left intact by Lord Lymington. The entrance doorway has the old jamb stones as they were found

in situ, and some of the discarded pointed arch stones which were found in the debris have been replaced. Most of the walling stones are new, but a few show traces of Norman dressing, and a few have Norman mouldings, forming a link between the reconstructed chapel and that which was built here by the Conqueror. In the bell cote on the west gable hangs the Dutch bell, dated 1781. The exterior has been kept purposely plain so as not to clash with the quiet tone of the rest of the castle buildings. Below the five-light east window the following terse narrative is carved in clear lettering :— “Founded 1070: Rebuilt 1738: Dismantled 1856: Reconstructed 1904.”

The *motif* of the building is Tudor Gothic, but the general treatment displays much originality. In addition to the high buttressed east window, two three-light windows have been inserted in the north and south walls. A striking peculiarity of these four side windows is that the three outer lights of each are faced within with a stone screen of four divisions, thus giving variety as well as a feeling of depth. It was a bold experiment, but entirely successful as it now stands. Mr. Stone rightly thinks that “when the stained glass is fixed and the flanking statues placed on the side pedestals waiting to receive them, the result should be rich and effective.”

THE CHAPEL OF ST. NICHOLAS, CARISBROOKE CHAPEL.





On entering the chapel, immediately to the right, against the west wall is Bernini's bronze bust of Charles I., whilst under it is the martyr's crown and his historic last word "Remember." To the left is the handsome stone screen through which the chapel itself is entered; above it is the organ, from the Chapel Royal, Savoy, a gift from Edward VII. At the east end is a richly carved stone reredos of a monumental character; a beautiful effect is gained by the consistent varying of the carving, no two cusp terminations are similar. The inlaid altar cross and the silver renaissance candlesticks were gifts of Edward VII. from Queen Victoria's private chapel at Osborne.

High up, round the chapel walls, binding it as it were together, runs the Christ legend, so full of present-day teaching and past pathetic memories :—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Impressive and suggestive as is the interior of this chapel, the committee responsible for its reconstruction are anxious that it should be remembered that it is in an unfinished state and that considerable funds are yet needed ere it will fully illustrate the "beauty of holiness"

after the rich conceptions of the architect. Then, indeed, the chapel of St. Nicholas in Castro will be "exceeding magnifical."

"The scheme of ultimate decoration," writes Mr. Stone, "includes polychromatic treatment of the roof, the panels bearing the King's cypher and royalist legends alternately. The walls between the windows will be marble lined, with bands of bronze bearing the shields of Charles's principal adherents. The stalls and seating will be in oak taken from the hulk of H.M.S. *Netley*, and the windows will be filled with subjects in painted glass, the floor of the sacrairum will be of marble inlay, and the chapel will be floored with black and white marble.

"Lastly it is hoped to render possible a consistent scheme of iconography, the sacrairum niches being filled with martyred kings and queens, and the body of the chapel with canonised saints of the early English Church, archbishops, bishops, and doctors, thus completing a monument not altogether unworthy of its object, a memorial of the royal prisoner who spent so many weary months within sight of its grey walls, which must have constituted one of the last sad memories before his shameful death that black January morning without his own Palace of Whitehall."

THE CHURCH OF CHALE

About half a mile from the southern coast lies the weather-beaten, somewhat dreary church of St. Andrew of Chale. The chartulary of Carisbrooke priory supplies the exact date of its consecration by Bishop Gifford, namely, December 1, 1114. The founder was Hugh Gernun, and on the day of consecration the priest of Carisbrooke claimed it as being in that parish, but Hugh rejoined that his tenants did not belong to Carisbrooke, and would by ancient custom attend what church they pleased, and bury the bodies of their dead wherever they would. Therefore a settlement was drawn up and confirmed by the bishop, whereby the priest of Chale was to have burial rights and the tithes of the founder's demesne lands, but a tithe of the burial fees and oblations was to be given to the priest of Carisbrooke.

Of the church as originally consecrated, there are no visible remains. The church consists of chancel in the south chapel, nave, south aisle, north and south porches, and western tower. The oldest portion, Transitional Norman of the close of the 12th century, are the two easternmost bays of the south arcade. At a later date, probably early

in the 13th century, the aisle was extended a bay westward. About the middle of the 15th century the tower was built, and the church generally widened and lengthened ; the south aisle extended as a chapel several feet beyond the east wall of the chancel, and a rood-loft introduced, the lower entrance to which remains. The tower is a distinctly good example of plain Perpendicular work ; it is of two stages, has a newel stair-turret at the north-east angles, and quatrefoil panelling round the base. The chancel arch and most of the features of the east end are new ; there was a somewhat reckless restoration in 1872.

On a brass plate at the east end of the south aisle occurs the following inscription, a happily expressed memorial of a generous gift in old-time phraseology :—

“Pray ye for the good estate of George Arnold Hearn who at his own charges caused five windows to be dedicated in this church of St. Andrew of Chale, and two bells to be hung in its tower, and who being a native of the United States of America hath desired thus to commemorate two former rectors of this church, his ancestors, and to shew his pious reverence for the same and the unity of spirit existing in the Church at home and abroad. Anno Domini 1898.”

Mr. Stone mentions that “in the rectory garden lies a carved block of stone which in 1845 stood in the church against the north wall of the nave, evidently forming at one time



THE CHURCH OF CHALE

the corbelling of a stone pulpit similar to the one at Shorwell. It is somewhat richly ornamented with panel-work, and belongs to the latter part of the fifteenth century." (Registers, 1679.)

THE ORATORY AND LIGHTHOUSE OF CHALE

Mr. Stone, the Island's historian of the present generation, has done no better work than in rescuing from strange neglect the outline of the story of the mediæval pharos on the southern-most heights of England's coast, kept burning through the nights of centuries by the faithful guardianship of vowed religious. This merciful provision for the safety of mariners, carried out by a succession of prayerful men, was probably a far greater boon to humanity and saved infinitely more lives than the rescue from snow-drifts of travellers over an Alpine pass ; and yet for every thousand who know much of the monks of St. Bernard, there is probably scarcely a single one who has ever heard of the lighthouse-keeper of St. Catherine, on the dreary downs of Chale, 800 ft. above the sea.

From the Winchester register of Bishop Woodlock, it is manifest that a hermitage existed on the high grounds of Chale prior to 1312. In that year one Walter Langeberewe

was admitted by the bishop to the *hermitorium super Montem de Chale in Insula Vecta nostre diocesis in honorem S. Katerine Virginis construendum et reperandum.* Walter was evidently a priest, for he was licensed to perform Divine Service in the chapel. It is impossible to say and idle to conjecture for how long before this date a hermitage and chapel, with a beacon light attached to it, had existed on these lonely downs; but it seems clear that one had existed here sufficiently long to require rebuilding, and that it had been endowed by a pious founder with some slender stipend. Had it been a mere hermitage dependent on alms the entry would not have appeared in this form in the diocesan register. Had it at that date been first endowed, some record of the founder, however brief, would doubtless have appeared.

For the account of the wreck of a vessel laden with wine on a spur of Chale Down in 1314, and of the illegal sale by the shipwrecked sailors of 174 casks, worth $227\frac{1}{2}$ marks to the Islanders, in which Walter de Godston played a leading part, reference must be made to Mr. Stone's pages (vol. ii. pp. 27-8). One version of the story—but this part has not been as yet authenticated—states that the wine belonged to the monastery of Livers, in Picardy, who lodged a complaint in France against Walter for what amounted to sacrilege, and to expiate the offence

by founding a lighthouse near the site of the disaster, with an oratory attached for a priest to say masses for the souls of those lost at sea.

At this point the invaluable contemporary record of the Winchester registers again intervenes. On August 17, 1328, Bishop Stratford, in a communication to the Archdeacon of the Isle of Wight, enters the fact that Walter de Godston had assigned certain rents for the sustentation of the oratory on Chale Downs, for the maintaining of a clear light on every night on those dangerous parts of the sea-board, whereby divers perils to those navigating the seas might be avoided, and had also provided a sufficient endowment for the other uses of the oratory. The rights of the mother church of Chale were to be duly safeguarded.

The strange surmise has been offered that there were two small establishments on these desolate downs, the one a hermitage and the other this lighthouse and oratory of Godston's founding, both dedicated to St. Catherine. But to my mind, having seen the original entries at Winchester, and having studied at first hand the entries as to hermitages in a score or two of cases in the early diocesan records, there is no doubt whatever that the 1328 entry refers to the same establishment as that of 1312; and that Godston reconstructed the lighthouse and oratory, and put the endowment on a more

satisfactory footing. A hermitage of mediæval England differed *in toto* from an ankerhold or dwelling for a recluse. I know of no case of a hermitage where the hermit had not some definite practical work assigned to him, usually the repair of a bridge, the mending of a cause-way leading thereto, or the guarding of a ford.

The light remained burning, in all probability, night by night, until the accession of the boy-king Edward VI. The reckless scheme of the dissolution of the monasteries by that avaricious spendthrift Henry VIII. had put out the light maintained by the monks of Quarr for the help of mariners north of the Island, and the Council of his son following this policy of greed crippled religion and summarily suppressed a variety of good works by the seizing of the chantry endowments under the plea of "superstition." Among other results, such as the extinguishing of schools, came about the loss of this beacon light.

A survey of 1566, of which Mr. Stone supplies a facsimile, shows the lighthouse tower and the adjoining oratory (though disused) still standing. Near by two curious pyramidal piles are depicted, which represent beacons ready stacked for burning, not for saving the life of mariners, but for giving warning of the approach of enemies. By the 18th century, and probably long before, the oratory had

ceased to exist, for a plate in the *Gentleman's Magazine* of 1757 shows the dilapidated tower standing by itself. In 1785, the Trinity



ST. CATHERINE'S TOWER

Board, recognising the value of the ancient tower as a landmark and desiring to re-establish the light, undertook the substantial repair of the tower, and began the construction of another pharos by its side; but the latter was never

completed, for it began to be recognised that fogs and mists frequently render lofty lighthouses on lofty sites useless.¹

The lighthouse tower, 36 ft. high, which may without hesitation be assumed to be that built by Walter de Godston, though much repaired, has an octagonal roof of pyramidal form. The outer massive walls are octagonal, but the interior is about 5 ft. square. It consists of four stories, the two lowest of which had doorways into the annexe or oratory; the two upper stages were gained by ladders. Excavations made here by Mr. Stone in 1891 showed that this annexe had an inner measurement of about 38 ft. by 15 ft.; it was divided into two floors, the upper serving as the chapel, and the lower for the dwelling and stores of the chantry priest. Built into the lower part of the southern fall of the tower is a stone with a piscina drain, which was doubtless originally within the chapel.

THE CHURCH OF FRESHWATER

The church of Freshwater was one of three in the Island—the others being Arreton and Godshill—which were given by William Fitz-

¹ Since 1840, the Trinity Board have maintained a lighthouse on St. Catherine's point at the extreme south of the Island. Recent improvements have rendered this the most powerful coast light in the world, whilst the syren or foghorn attached to it has no rival for resonance.

Osborne to the abbey of Lire in Normandy, with the object of assisting the monks in their relief of the poor and strangers. The wars with France, especially in the reigns of Edward III. and Henry V., brought about changes and disputes as to the advowson and tithes. Eventually Henry V. bestowed both upon his new Carthusian foundation at Sheen. On the suppression of that much persecuted monastery, the presentation to Freshwater reverted to the Crown. James I. granted the advowson to the Bishop of Lincoln, and the bishop in 1623 transferred it to the College of St. John, Cambridge, with whom the presentation still rests.

The large church of All Saints of this wide parish, well situated above the river Yar, is considerably older and of greater architectural interest than might be supposed from first sight, for the considerable restoration and enlargement of 1874 has given the exterior an almost entirely new appearance. So soon, however, as the building is entered, its antiquity and diverse dates become apparent. It is much to be regretted that when the increase of population necessitated further church accommodation in the "seventies" of last century that the old fabric was not left alone, and a chapel-of-ease erected in some other part of this straggling parish. The course adopted was to just

double the width of the two aisles and to considerably extend the chancel eastwards.

During this extensive remodelling an old Early Norman archway, *circa* 1100, was brought to light at the east end of the south aisle. This round-headed archway, with plain jambs and poorly-executed chevron mouldings on the face of the arch, was taken down and re-erected as the north entrance into the widened north aisle. Mr. Percy Stone's ingenious suggestion that this archway formed the chancel arch of the original small Norman church on this site is probably correct; but if so, it must have been of exceptionally small dimensions, for the width of this archway is only exactly four feet.

Towards the close of the 11th century the original church must have lost its nave, the chancel being turned into a south chapel; another chapel was built on the north side of the new chancel, and a nave with narrow aisles supplied. Of this church of Transition Norman style much remains, including the greater part of the two chancel chapels, and the arcades of three pointed arches, with stout circular piers and responds on each side of the nave.

The next change came in the days of Edward I., when a further enlargement appears to have been required about the close of the 13th century. At this time there was an

extension made westward, an extra bay being added both to nave and aisles, and a massive bell-turret erected, supported on each side by quasi-buttresses. At the same time new lights were given to the chancel. The good two-light west window still remains, and the two chancel windows were replaced in the south wall, side by side, in the new chancel of 1874.

In the last quarter of the 15th century various alterations, though no extensions, were made. The chief of these was the addition of north and south porches (lost in the last restoration), the erection of a new chancel arch, and the building of a quasi-tower at the west end by inserting north and south walling within the angles of the west end of the nave and adding an upper stage. In the wall to the north of the chancel arch may be noticed the upper doorway to the rood-loft of the like date.

The font, at the west end of the north aisle, has a square bowl supported on a central stem in the four small shafts at the angles ; it is of Purbeck marble of Transition Norman design, but only the base stone, from which the shafts spring, is original.

In the south wall of the south chapel, known as the Aftan chantry, is a remarkable and well-executed recessed monument, which was probably designed for the interment of Sir Richard de Aftan in the 15th century. The arch has

five cuspings, pierced with small quatrefoils and terminating in awkward-looking double square-ended designs, which apparently denote some kind of a badge.

Against the east wall of the opposite or Compton chantry is affixed the brass of a knight in armour of the last quarter of the 14th century. The stone on which it is now mounted bears a brief statement to the effect that it probably commemorates Adam de Compton, and is of the reign of Richard II. The figure bears on a small shield three estoiles on a fess. To the right of the head is a scroll inscribed : *Pur mes patches merci prie.*

The chief attraction, however, of this church for visitors to the Isle of Wight is its association with the memory of Alfred Lord Tennyson. Farringford, where the poet came to live in 1852, and where so large a portion of the best work of his prime was accomplished, is in this parish. His son, Lionel Tennyson, who was born at Farringford, and died on his way home from India in April 1886, is commemorated on a tablet on the south side of the chancel archway. A beautiful statue of St. John, on the south side of the high altar, has an inscription on the base stating it is to the memory of Lionel Tennyson, 1886; at the same date a corresponding statue on the north side was placed there in memory of Canon

Isaacson, for nearly fifty years rector of Freshwater.

The poet, who died in 1892, was buried in Westminster Abbey, but there is a tablet in this church to his memory above that of his son. Lady Tennyson, who died in 1896, lies buried in this churchyard. On the summit of High Down in this parish, a noble cross nearly forty feet high, of grey Cornish granite, stands boldly up against the skyline, visible to more than half the Island, in solitary majesty on the very site where Tennyson was won't to make a daily pilgrimage in fair days or foul. This grandly simple monument, erected in 1897, bears on its east face:—

IN MEMORY OF
ALFRED LORD TENNYSON
THIS CROSS IS RAISED
A BEACON TO SAILORS ;
BY THE PEOPLE OF FRESHWATER & OTHER FRIENDS
IN ENGLAND AND AMERICA.

(Registers, 1576.)

THE CHURCH OF GATCOMBE

The Church of St. Olave of Gatcombe, which lies to the south of Carisbrooke, consists of chancel, nave, and west tower. It was built by one of the Estur family in the 13th

century for the use of the Gatcombe tenantry, and is considered by Mr. Stone "to belong to the category of private or manorial chapels." Of the original fabric there remain the chancel arch, the sepulchral recess in the north wall of the chancel, a lancet light in the south wall of the nave, and the octagonal bowl of the font of Purbeck marble, chancelled into pointed arcades. In the last quarter of the 15th century square-headed two-light windows were introduced into the north and south walls, and a fairly good tower of three stages, probably an imitation of that of Carisbrooke, was added at the west end.

Fragments of old stained glass remain in the upper lights of the 15th century windows, chiefly representative of the angelic hierarchy in their feathery clothing.

The life-sized wooden effigy in the sepulchral recess on the north side of the chancel is a puzzle. Dr. Fryer, in his recent work on wooden effigies, says: "The figure has no merit, and it is doubtful if any portion is of great antiquity; probable that the whole work is an anachronism which may be assigned to the Jacobean period." The effigy is cut in would-be early armour, has been a good deal mutilated and in parts restored. It must have been intended for some real person and originally cost much to carve; no one would dare to play

a practical joke in God's House. My own idea is that at the time in the 17th century when the wooden Oglander effigies were being made for Brading church, some descendant of the Estur family who held Gatcombe manor for some centuries desired thus to commemorate an early ancestor.

There was much rash and unhappy restoration in 1864–5, which involved the rebuilding of the chancel, when the recess was moved eastward. It was at this date that the old traceried chancel screen was taken down and the highly interesting late Elizabethan altar rails barbarously chopped up and the lettered portions stuck up on the top of the new screen.¹ The old Jacobean altar table, bearing the legend "Prayse ye the Lord," has been turned out into the vestry. A handsome secular cup of the year 1540 (figured by Cripps) was given to the church in Elizabethan days, when a paten cover was added. (Registers, 1560.)

THE CHURCH OF GODSHILL

The church of All Saints, Godshill, was one of those given by FitzOsborne to the abbey of Lire. It stands in the midst of one of the

¹ The old altar rails bore on the top rail the carved texts—"I will wash my hands in innocency; so will I compass Thine altar, O Lord," and "Create in me a clean heart, O God; and renew a right spirit within me."

prettiest of the Island villages, and occupies a fine sight with an extensive prospect. An old legend, still current in the parish and district, tells how the inhabitants, when first Christian preaching had won them to the true faith, began to build a church on a level place a mile to the south-west of the present village, but as fast as they laboured during the day, when nightfall came the stones mysteriously disappeared, and were at last found on the top of the hill. Recognising that this must be the will of God, they decided that the church was to be completed on this lofty site, and from that time both the church and the village, which grew up around it, have been known by the name of Godshill. Isaac Taylor, in his *Words and Places*, considers that the name indicates a pagan site consecrated to Christian worship.

On the suppression of the alien priories in 1414, Henry V. gave the rectory and advowson of Godshill to the newly founded Carthusian house at Sheen. After the general dissolution of the monasteries the church again reverted to the Crown, and was given by Charles I. to Queen's College, Oxford.

The church consists of chancel, nave, south aisle, transepts, south porch, and west tower. It is the largest old church of the Island, having a total inside length, exclusive of the tower, of 90 ft., and a width of 67 ft. across the



THE CHURCH AND VILLAGE OF GODSHILL



transepts. The history in stone of the fabric is not of much interest; with the exception of a 13th century fragment of a piscina, the work is entirely of the Perpendicular style of the 15th century. The tower, which is of three stages, had the highest division renewed in the 18th century, having been struck and much damaged by lightning.

The south door is the original one of 15th century date; it has an exceptional lock.

The south transept is the most interesting part of the fabric. It has a good cradle roof, with carved springers and bosses, which is figured in Parker's *Glossary* (vol. ii. pl. 125). Over the south window of this transept is a curious little bell-cote, supported on corbels, which probably served for the sanctus bell of the altar of this transept. Here was a chantry of late endowment whose chaplain served, according to frequent custom, as schoolmaster. After the suppression of chantries, the school was partly re-endowed as a "Free Grammar School," and had the old chantry house assigned to it, but since 1813 it has only served as an elementary school.

The north transept was rebuilt as a mortuary chapel for the owners of Appuldurcombe. Set into the north buttress is a marble tablet inscribed—"In memory of Thomas Allenstone, Mason, who died Oct. ye 28th, 1743, aged 77

years." Mr. Stone suggests that this was the mason entrusted with the work of rebuilding.

There are several monuments of interest. The oldest and most noteworthy, standing under an archway between the chancel and its south chapel, is the tomb of Sir John Leigh and Agnes (Hachett) his wife. It is constructed of Caen stone; the canopy is richly foliated, and is a singularly fine example of monumental work of the days of Henry VIII. The effigies of the knight and his lady are well executed in Derbyshire alabaster; the knight's feet rest on a boar, and on the back of the boar are two tiny figures of bearded "weepers," with cowls over their heads and beads in their hands.¹ The last representative of the Fry family, who obtained Appuldurcombe in the time of Henry VI., died without issue, and his widow Agnes (of this monument), daughter of John Hachett, of Wolverton, married Sir John Leigh, of More, Dorset, bringing to him the Appuldurcombe estates. Anne, the sole issue of this marriage, brought that property to her husband Sir James Worsley in 1511, whose family held it for three centuries.

Against the north wall of the chancel is the monument to Sir James Worsley and his wife,

¹ An exactly similar single miniature figure supports the tip of one of the feet of Ralph Fitzherbert, 1483, in the church of Norbury; see Dr. Cox's *Derbyshire Churches*, iii. 436, where the figure is drawn.

who are represented kneeling at faldstools embellished with their respective arms ; this monument, as well as the one to Sir John Leigh, are dateless. Against the south wall of the south chapel is a somewhat extravagant monument to Captain Richard Worsley, son of Sir James, which blocks up a window. The long epitaph gives 1565 as the date of his death.

Mr. Stone has well expressed what must be the thoughts of many as to the later Worsley monuments which disfigure this church :—

Of the pretentious monuments to the Georgian owners of Appuldurcombe the less said the better. Out of all proportion to the space they occupy, they are only fit for the company of their confreres in Westminster Abbey ; here at Godshill they dwarf their surroundings, and conjure up uncharitable thoughts in the mind of the spectators.

The early Jacobean Holy Table of good design was apparently the gift of Launcelot Coleman, of Bridge Court ; at all events it bears his name in large lettering. Mr. Stone gives a drawing of the Appuldurcombe pew, an elaborately carved piece of furniture of the same date, with a buffet table, singularly inappropriate for use in a church. Against the north wall hangs a painting of Daniel in the lion's den, "a reputed Rubens." (Registers, 1678.)

THE CHURCH OF KINGSTON

There is but little to say of the small church of the small parish of Kingston. It stands on a grassy knoll on high and somewhat bleak ground in the south of the Island, about half-way between Shorwell and Chale. The original church, built by the lord of the manor for his tenants in the 13th century, consisted of a simple nave and chancel under a continuous roof forming a parallelogram of about 50 ft. by 12 ft. in internal measurement. The church appears to have remained much as when first built until 1766, when a large south porch was added. In 1872 an almost complete rebuilding was unfortunately carried out in the place of a conservative restoration. The eastern and western late lancet windows in the north wall, the eastern one in the south wall, and the lower part of the east window are original. There is a single bell-cote at the west end. The 1872 scheme included a vestry on the south aisle.

On the floor is a 15th century small brass inscribed "M^r Rychard Mewys whych deceassed the iii. day of March in the yere of o^r lord God MCCCC and xxxv." He is represented wearing a long gown liberally trimmed with fur. A small plate on one side of the figure is engraved

with four sons similarly clad, and on the other side is a shield of the Mewes arms—Paly of 6, on a chief 3 crosses pâttée. It appears from the register of Bishop Fox (1501-1528) that the advowson was at that time in the gift of Sir John Mewes.

The church is said to be dedicated to St. Paul, but this is a most unusual mediæval dedication, and I am inclined to think that it is of modern origin. (Registers, 1647.)

LIMERSTON ORATORY

Limerston is a manor in the parish of Brightstone. At an angle of the road about half-way between Brightstone and Shorwell stands the small farmhouse of Limerston, chiefly of Jacobean date. The original holders of this manor took their name, De Lymerston, from this holding, and were a family of some importance in the 12th century. In the days of Stephen, Mabel de Lymerston, as heiress, brought this property to Sir Roger de Tichborne. About the middle of the 13th century, one of the De Tichbornes, probably Geoffrey, second son of Mabel, founded an oratory or small priory for chaplains who followed the Austin rule, endowing it with part of his Limerston lands. It was an independent community, consisting of a warden and three chaplains,

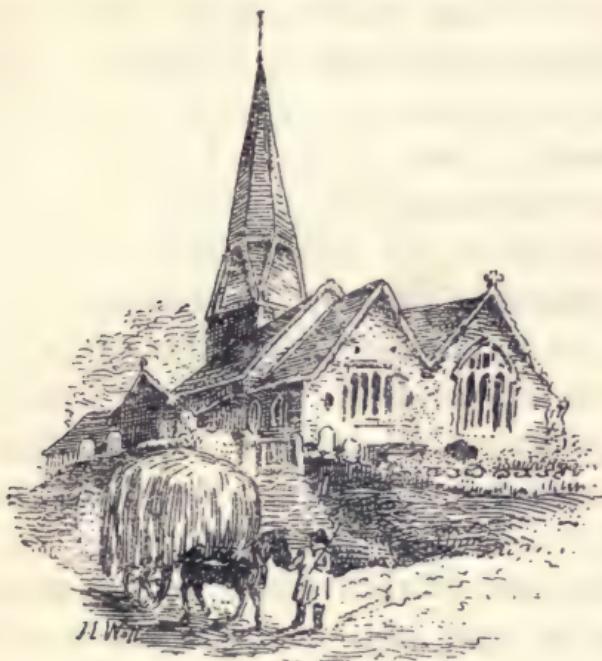
answerable only to the bishop of the diocese, on much the same lines as the Barton oratory. Early in the reign of Edward I., Sir Roger de Tichborne, grandson of Mabel, quit-claimed his title, &c., to the chapel and chaplains of Limerston, of land in Languard given to that foundation by his uncle Geoffrey. In a return made to Bishop Woodlock in 1315 mention is made of Martin the Warden of Limerston and the three resident chaplains, and of the endowment of three carucates or plough-lands. This small foundation appears to have resembled that of Barton in lax discipline. In 1331, Bishop Stratford issued his mandate to the rector of Brightstone to pronounce in the parish church the excommunication of John and Richard, two priests of Limerston chapel, on account of manifest offences which they had confessed. No mention of this chapel or oratory has been found later than 1345, nor is it known what became of the endowment.

It is supposed that the oratory buildings and chapel occupied the site of the Jacobean farmhouse. During certain alterations of the year 1884, a painted oak board was found beneath the flooring, bearing the following lines in black letter :—

“ Flee sinful lies flee unkind flattering speeche,
Ye seeke the thing that is above thy reache,
And as thou woldst with that others do to thee,
So do to them, let word and deed agree.”

THE CHURCH OF MOTTISTON

The church of SS. Peter and Paul consists of chancel with north chapel, nave with aisles, and tower at the west end with a short spire.



MOTTISTON CHURCH, c. 1800

Judging from what can now be seen, from several old printed accounts, and from views of the church about the beginning of last century, it is impossible to write in too strong terms of condemnation of the wholesale "restoration" or rather destruction effected in 1863. It is almost as bad a falsification of church history in stone as that which was achieved (and with

better taste) ten years previously at the neighbouring church of Brighstone.

Up to that date, there was an original Norman archway at the west end, telling of the church that was built here in the second half of the 12th century. This was destroyed and an imitation of the much later arches of the arcades substituted in its place. There is, however, one remnant of the first church still left, namely the cubical Norman font with shafts at the angles of an unusual design. But this was spoilt in 1863, and its proportions made somewhat absurd by adding a new top course to it, on the faces of which a text has been cut in modern lettering. The font is 30 in. square, and is now 40 in. high, whilst the interior of the bowl has the awkward depth of $20\frac{1}{2}$ in.

In the old church there was a single-light window at the east end of the south aisle, which may have been 13th century, but this was pulled out in 1863 and one of two lights substituted. The nave and aisles appear to have been rebuilt in the 15th century, but even this has been left somewhat doubtful. The bases of the central pier of the north arcade and of the eastern respond of the south arcade have angle spars, and seem to be Transitional Norman character. The chancel was rebuilt late in the 13th century, and perhaps the best feature in

this spoilt church is the arcade of three small low Tudor arches between the chancel and its north chapel. I think the spoilers of 1863 left this untouched. There is a fairly good Jacobean pulpit, but it is much spoilt by being placed on a new stone base. The architect of all this mischief further disfigured the building by touching up the capitals of all the piers and responds with weak colour washes of red and blue. The chancel arch is new. The tower, which is built of the thin local stone found on the sea-shore, used to have a lofty broach spire, but this was changed for battlements, with a smaller octagonal spire within them, about 1845.

One freak of the 1863 architect was to build up a stone lych-gate, and within it, on the right-hand side, to place some niche stones from the partly destroyed church; and then within this niche be placed a squared old domestic mortar! I suppose he meant this to be taken for a holy-water stoup! If so his intention has been fulfilled, for it deceives or puzzles many. Another freak was to erect a sham churchyard cross of extravagant shape to the east of the church, made of fragments purloined from the fabric.

There is only one monument of any interest. This is a table-tomb, under the easternmost arch of the arcade on the north side of the chancel, to Jane, daughter of John Freake, of Iwerne

Courtney, Somerset, who was the wife of Sir Robert Dillington, the second baronet; she died in 1674. The first baronet purchased Mottiston from Thomas Cheke in 1623. (Registers, 1680.)

THE CHURCH OF NEWCHURCH

The old parish of Newchurch is the largest in the Island, stretching right across from Ryde to Ventnor, and having an area of about fourteen square miles. The rectorial tithes and the advowson of the vicarage were held by the abbey of Lire up to the suppression of the alien priories in 1414, when they were transferred to the abbey of Beaulieu.

The very name of Newchurch, though it may sound paradoxical, is in itself a proof of the antiquity of the fabric; it tells of the days when the old pre-Conquest church of humble dimensions was rebuilt in Norman days. The church now consists of chancel, nave with aisles, north and south transepts, and tower over the south porch. It is beautifully situated on high ground, at the top of a steep bank, overlooking a valley which runs down for some three miles east towards Sandown.

The oldest visible portion of the present building is the north wall of the chancel. This, with its three blunt lancet-lights, with no glass

grooves and intended for shutters, dates back to the close of the 12th century, and may be termed Transitional Norman. Transepts were added to provide additional accommodation, probably for particular manors of this widespread parish, in the 13th century (altered at later dates), and to this period belongs the widely-splayed lancet opening over the chancel arch, where, as Mr. Stone conjectures, the sanctus bell may have hung.

The rose window in the gable of the west end of the nave, which was disclosed during a restoration of 1883, is the only remaining trace of 14th century work. Many alterations were made in the nave arcades, and windows inserted in the aisle walls during the 15th century. The reconstruction of the south porch and the building up on it of a tower, possibly of timber, was probably accomplished about 1450. The situation of the church, on ground which falls away steeply at the west, seems to have forbidden the erection of a tower in the usual place.

In the 16th century further work became necessary. Mr. Stone tells us that the south chancel walls began to give way about 1520, and this necessitated the south and east walls being rebuilt; at the same time the south transept was remodelled. The casing of the upper part of the tower with overlapping

weather-boards after the fashion of several of the timber towers of Essex, and of a few in Surrey, Kent, and Middlesex, was most likely accomplished in the 18th century, but may have been a much older expedient.

The old Holy Table, of fairly good Jacobean design, now stands to the south of the altar for use as a credence. The pulpit, with a great clumsy canopy surmounted by a figure, is probably of the year 1725, which was the date when the south transept was extended some ten feet by the Dillingtons, who used it as their burying-place. Against the wall of this transept is a small brass, stating that this church, the ancient parish church of Ryde and Ventnor, "built by William FitzOsborne (cousin of William Rufus) in the 11th century, was restored by the Revd. A. C. Dicker (vicar) in 1883."

At the time of the restoration a boldly executed modern wood carving, generally described as a "Pelican in its Piety," was brought here from the Somersetshire church of Frome, and does duty as a lectern by being mounted on a most unsuitable stand. The queer thing about this spirited piece of carving is that the bird is not a pelican, but an eagle, and it is represented as vulning itself for three young eaglets, a notion which even the romance of mediæval natural history never assigned to

this king of birds of prey ! It was probably because of this blunder that the authorities of Frome church were glad to get rid of it. (Registers, 1692.)

THE CHURCH OF NEWPORT

The chapel or church was built in 1180 on a large scale by Richard de Redvers, Earl of Devon, and dedicated to St. Thomas of Canterbury, the story of whose martyrdom was then fresh in the minds of all Christendom. The monks of Carisbrooke were to receive two marks a year out of his new port or borough ; they were to find a priest to say daily service in this chapel or dependent church, and the townsmen of Newport were to attend worship at the mother church of St. Mary's, Carisbrooke, on the Feast of the Annunciation.

Sir John Oglander, writing in Jacobean days, says : " There is an antient custome in Nuport, time owt of mynd, that the Viccor of Caresbrook did always come to his Chappell of Nuport on Easter Daye & administer the sacrament, & he wase to dine with ye Bailie now maior of Nuport, & at suppor the Viccor invited y^e burgesses to suppor to an inne, where he wase to provyde gammons of bacon at his owne chardge, & to gyve 5s. towardes y^e wyne ; & every burges wase to paye his

shilling & every newe burges that had bene made since y^e last meetinge wase to gyve his pottell of wyne to y^e maior; & then after supper the maior & burgesses weare to bringe y^e Viccor on his way to Caresbrooke as far as y^e chappell fylde, & then to take theyre leaves. This wase called y^e love Feast betweene y^e towne & theyre Viccor."

In 1449 a chantry was founded in this church, in honour of the Blessed Virgin, by one John Garston. The chaplain was to be ready to celebrate daily and to administer sacrament and sacramentals to mariners and to other voyagers arriving here in tempestuous weather.

Newport was without a burial-ground, the townsfolk being interred at Carisbrooke until the time of the plague in 1580, when a graveyard was consecrated.

The Corporation and townsmen of Newport petitioned Parliament in 1657 for the formation of Newport into a separate parish, and expressed their willingness to set apart twelve pence in every pound of the yearly rents of houses and lands in the borough for the maintenance of a minister. An Act was passed to carry this into effect, and the Lord Protector's assent was obtained. But at the Restoration all such Acts were declared void, and the ecclesiastical subordination of Newport to

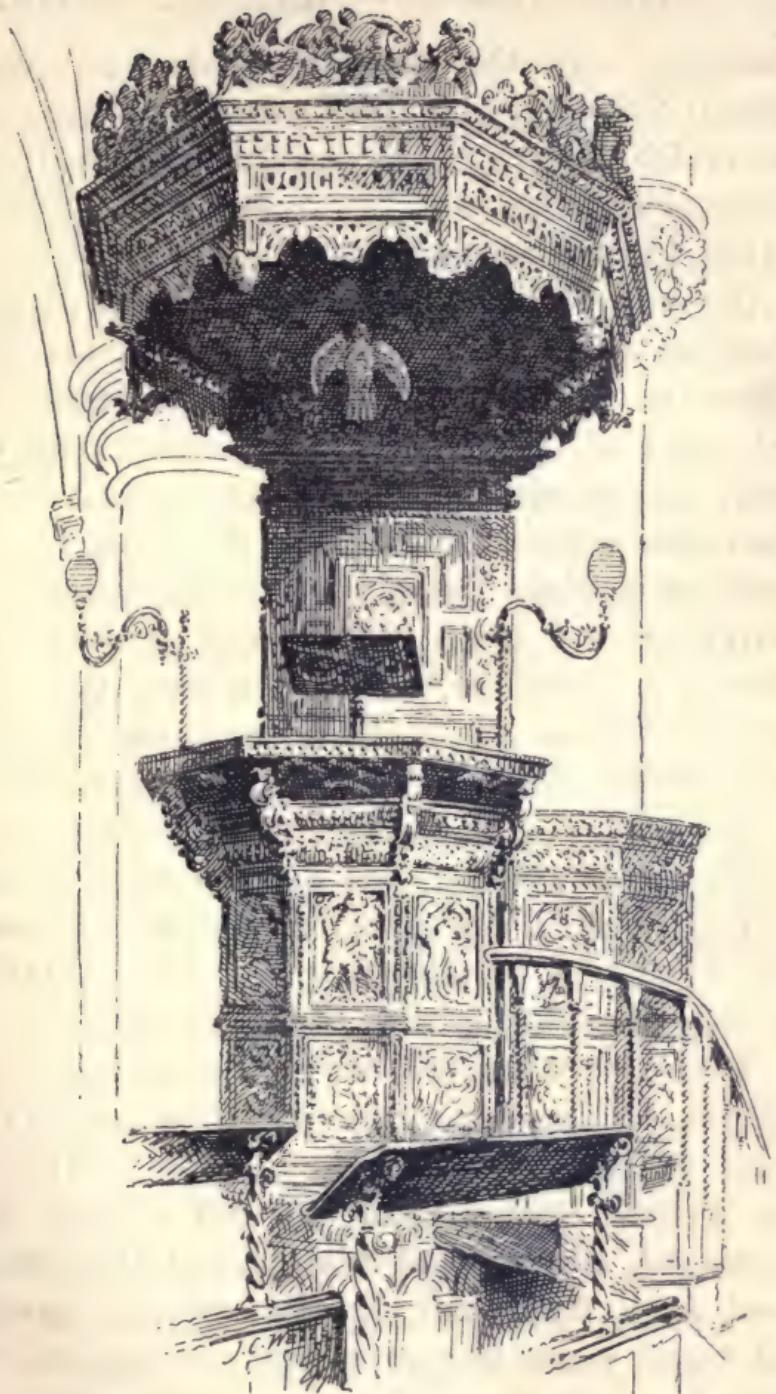
Carisbrooke was maintained for another two centuries.

From various drawings of the old church, set forth in Mr. Percy Stone's monumental work, it appears that the nave and arcades of the aisles were good examples of Transitional Norman of the date of the church's foundation. The chancel was remodelled in the 14th century, and the narrow aisles widened. The west tower was added in the 15th century, and upper lights to the aisles in the 16th century. The fabric was throughout in substantial repair, and abounding in consecutive historic interest. Nevertheless, it was determined to destroy the old building and to erect a new and showy successor. For this action there was not the excuse of providing more church accommodation, for the new building occupies exactly the space of its predecessor. The scheme had the warm support and assistance of the Prince Consort;¹ he laid the foundation-stone on 14th August 1854, and the new church was finished in 1857, at a

¹ Prince Albert, as a foreigner, had no particular reverence or regard for the old fabrics and ancient shrines of the Church of England; the influence of the Court, in the first half of the Victorian era, as may be noticed in the Isle of Wight, in Surrey, and elsewhere, was all in favour of new church buildings and the destruction of those of ancient origin. Edward VII., happily, did not in any way inherit his father's tastes in this direction; he was of much help in the maintenance and due restoration of churches on his Norfolk estates when Prince of Wales.

cost of upwards of £17,000. By some the present church is considered "a most beautiful building," but others of better judgment regard it as pretentious and only a poor imitation of the later Decorated style of the 14th century. The tower rises to a height of 132 feet; there can be no doubt that the lofty and much-crocketed pinnacle at the north-east angle which crowns the stair-turret is badly proportioned, and produces a somewhat top-heavy appearance.

The fine Carolean pulpit with its handsome tester fortunately escaped destruction when the church was swept away. It was the gift of one Stephen Marsh in 1636; his crest (an arm couped grasping a battleaxe) is on a panel at the back. The elaborate carving was executed by Thomas Caper, whose device, a goat—in allusion to his name—may also be seen at the back. The ornamental cresting of the tester includes figures of Justice and Mercy, supported by trumpet-bearing angels, whilst below is carved the text, addressed we suppose to the preacher, "Cry aloud and spare not; lift up thy voice like a trumpet." The pulpit itself is divided into fourteen panels, arranged in two tiers. In the upper row are carved representations of the three Theological Virtues, Faith, Hope, and Charity, and of the four Cardinal Virtues, Justice, Prudence, Temperance, and



THE PULPIT, NEWPORT

Fortitude. In the lower row are the seven Liberal Sciences, with their respective names cut on scrolls beneath, "Grammatica," "Dialectica," "Rhetorica," "Musica," "Arithmetica," "Geometria," and "Astronomia."

Pictures of the interior of the old church show a 17th century screen across the entrance to the chancel. This was destroyed, but parts of it were worked up into a reading-desk, and another part, with the spandrels of the centre arch inserted below the upper framework of a Holy Table, which now stands in a vestry on the south side of the chancel. In Murray's *Handbook*, and elsewhere, this destroyed screen is described as a rood-screen, which is of course a complete misnomer. Note on the east side of the reading-desk the words, "Fear God"; and traces are apparent of the cutting off of the corresponding phrase, "Honour the King"; a mutilation which was doubtless accomplished during the Commonwealth.

The font, of unique design, bears round the margin of the bowl the inscription:—"The givet of Anne Keith, widow, 1633." It was for a time ejected after the old church was destroyed, and suffered damage, but after being used as a flower-pot in the vicarage garden for some years was recovered to the church. The base of the well-carved font-cover was actually turned into a footstool for the lectern,

according to the shameful taste of 1857 ; but happily it now again occupies its right position, though the upper part is missing.

There is a good Elizabethan monument to Sir Edward Horsey ; he was Governor of the Island from 1565 until 1582, when he died of the plague. The reclining effigy of the knight in armour, with a real sword by his side, rests beneath a classical canopy of some merit. The true history of this soldier of fortune, who confessed to receiving hush-money in kind from privateersmen, does not justify the eulogies of the Latin epitaph :

Edvardus qvi miles erat fortissimvs Horsey
Vectis erat præses, constans terraq. mariq.
Magnanimvs placidæ sub pacis nomine fortis
Jysticiæ Cultor quam fidvs amicvs amico
Favtor Evangelii delectvs Principe vixit
Mvnificvs Popvlo mvltv m delectvs ab omni
Vixit et vt sancte sic stamina sancte peregit.

Qvi ob. 23 die Marcii,
Anno Domini 1582.

At the east end of the north aisle is the much-admired memorial, by Marochetti, erected by Queen Victoria to the Princess Elizabeth, second daughter of Charles I. The white marble effigy represents her as, according to tradition, she was found by her attendants, reclining in death upon her couch, with her head resting on the pages of an open Bible,

the parting gift of her ill-fated father. The inscription runs :—

To the memory of the Princess Elizabeth, daughter of King Charles I., who died at Carisbrooke Castle on Sunday, September 8th, 1650, and is interred beneath the chancel of this church. This monument is erected as a token of respect for her virtues and of sympathy for her misfortunes, by Victoria R. 1856.

Her burial here had been forgotten until 1793, when workmen engaged in preparing for an interment came upon a lead coffin with a brass plate inscribed—"Elizabeth, second daughter of ye late King Charles, dec'd Sept. viii, MDCL." A brass plate immediately in front of the altar now marks the place where her body lies.

The church had rich gifts of altar plate from Eustace Man, of Osborne. In 1630 he gave two chalices with paten-covers, and in 1676-7 he gave two large patens, an alms dish, and two great flagons, all of silver.

In the Newport Museum are several stones from the old church, but only two possess any interest; one of them is a piece of 13th century dog-tooth moulding, whilst the other is part of a sepulchral slab showing an incised pair of shears, the symbol of a wool-stapler.

The registers begin in 1542. In addition to the record of the burial of the Princess Elizabeth on 20th September 1650, there is

a highly interesting record about a century earlier :—

Anno Domini, 1554.

In the xix day of July in the yere afforesayd ther came a navy of shypes oute of Spayne unto the yell of Wycht to the West Cowe to the estymacyon of a C sayle wyth Phylype Prynce of Spayne the Empreur Charules sone & the next day foloweing was sete frome the West Cowe in a barghe unto Hampton where he resstyd from Fryeday unto Monday & rode to Wenchester & whereat he was maryd unto the moste excelent and dredfull Lady Mare Quene of England and France Yerland doughter and heyer of the moste famose lat Kyng Henry the yeghth.

THE CHAPEL OF NEWTOWN

The low-lying flats between Yarmouth and Cowes are interspersed with various creeks or waterways, the chief of which is known as Newton river. It is evident that the sea in past historic days has been and even still is somewhat freakish, now filling up one channel and now deepening another. In early days this deep creek formed excellent harbour accommodation for trading vessels, and a considerable community grew up around it who were largely engaged in the salt industry. In the reign of Henry III. Aymer de Valence, bishop-elect of Winchester, granted Francheville, or Freetown, as the port was then called, a charter of incorporation, which was confirmed and strengthened by various sovereigns. In 1309, Edward II.

granted to his son the Earl of Chester, then lord of the Island, a market to be held here every Wednesday, and an annual fair for three days at the feast of St. Mary Magdalene. The inhabitants, on their part, were bound to give aid to the king's ships in providing men and provision when they came to this harbour, which was held to be capable of sheltering fifty ships close to the town.

Francheville was destroyed by the French in 1377 at the time of their successful raid on Yarmouth. After a long period of desolation it rose again from its ruins and then became known as Newtown. In Elizabeth's reign a new charter gave Newtown the right of returning two burgesses to Parliament, a right which it retained until the Reform Act of 1832. So recently as the latter part of the 18th century, according to Worsley's history of the Island, this haven afforded the best security for shipping of any port round its coast, and at high water was still able to receive vessels of 500 tons burden. It is now but a small village; the Georgian town hall, used as a school after the disfranchisement of the borough, is now in private hands.

Newtown was in the parish of Calbourne, and its spiritual necessities were supplied by a chapel, served by a priest appointed by the rector. Arising out of a dispute as to tithes in

the year 1548, the Bishop of Winchester stated in his award that the rector of Calbourne had hitherto only paid 20s. a year towards the support of a priest at Newtown, but that henceforth, with the favourable aid of the inhabitants of the chapelry, he was at his own costs "to maintain a priest uprising and downlying (that is, resident), to reside in the house adjoining the churchyard at Newton." In consideration of this the mayor and burgesses covenanted to quit their claim to Longbridge Croft, otherwise called Magdalene's Croft, and to suffer the parson of Calbourne and his successors to occupy the same.

From pictures of the ruined chapel before its renewal, it may be gathered that it had features of the 13th century, and was probably built or rebuilt when Aymer de Valence gave Francheville a charter. The building was but an ivy-clad ruin by the end of the 13th century; but it was not until the year 1835 that the church was rebuilt, through the generosity of Canon Woodhouse, of Winchester, when Newtown, with the addition of part of Shalfleet, was formed into a parish.

The new church was dedicated to the Holy Ghost, and I am assured that this was the dedication of the old chapel. Mr. Stone, in his great and almost invariably accurate work, has corrected the dedication to St. Mary Magdalene.

In this case, however, he makes a mistake, for his one argument in its favour is the season of the old fair. But chartered fairs were almost invariably of later date than the churches or chapels of the place to which they were granted, and I do not know of one single English instance wherein a fair was granted on the patronal or dedication festival. Contrariwise such a conjunction was for obvious reasons studiously avoided. The name "Magdalene's Croft" simply refers to the place where the fair granted by Edward II. was held. (Registers, 1666.)

THE CHURCH OF NITON

The church of St. John Baptist, beautifully situated in the quiet village of Niton at the base of St. Catherine's Down, was one of the six Island churches with which FitzOsborne endowed the Normandy abbey of Lire. During the wars with France it reverted to the Crown, and the advowson was given by Henry V. to his new Charterhouse at Sheen. When the monasteries were plundered the advowson again came into the hands of the Crown, and was given by Charles I., together with those of Godshill, Carisbrooke, and Whitwell, to Queen's College, Oxford.

It consists of chancel with south chapel,

nave, north and south aisles, south porch, and west tower. An unnecessarily severe "restoration" of 1864 involved the rebuilding of certain parts and the loss of various early features. A pre-Conquest church occupied this site, but of this and its first Norman successor no traces remain. The arcades of the nave are Transitional Norman, and point to the addition of aisles about the close of the 12th century. There seems to have been a new chancel about the same period, but the east end was rebuilt in the 14th century, to which latter date, *circa* 1325, belonged a two-light north window with trefoil heads ; it was a distinctive feature of the church, but on looking for it we found that it had fallen a victim to a new vestry. The south porch is roofed with stone slabs supported by ribs ; it is of good Richard II. date. Late in the 15th century the south aisle was widened and extended eastward to form a chancel chapel. The porch, which was probably an exact reproduction of that now standing at Whitwell, was at that time shorn of half its extent and left in its present shallow condition. The north aisle was treated in a similar way about the same time. The somewhat poor short tower and spire cannot well be earlier than 1500 ; they were probably rebuilt at a later date.

The oldest detail of the church is the Norman

font ; the circular bowl has a cable moulding round the rim. A piscina is to be noted in the easternmost pier of the north aisle. Within the altar rails are two well-carved post-Reformation chairs.

Within the graveyard, on the south-west, are the large massive square steps, and old base of a cross of 15th century date ; they rise to a height of 5 ft. During recent years a fine but absolutely incongruous Celtic cross, of four-holed Irish design, has been erected on the base. Sir John Oglander's MSS. mention that a fish market was held on these cross steps, and more than one comment has been wasted on the irreverence of our 17th century fore-fathers ! But the fact is that the churchyard was only extended in this direction about a century ago ; a print of 1794 shows the steps outside the churchyard wall. (Registers, 1559.)

THE CHURCH OF NORTHWOOD

About half-way between Newport and West Cowes, to the east of the high road, stands the church of St. John Baptist, Northwood. Northwood was but a chapelry of Carisbrooke up to early post-Reformation days, and the living is now again held by the incumbent of Carisbrooke, both of them being in the gift of

Queen's College, Oxford. It is generally supposed that the chapel of Northwood used to be served by a monk from Carisbrooke priory; but this is a mistake, no Benedictine monk was allowed to do the work of a secular priest without special dispensation; moreover, the monk in mediæval days was frequently not in priest's orders. This chapel would be supplied by an ordinary priest or chaplain, appointed by the vicar of Carisbrooke, who was himself no monk, but only appointed to that office by the prior.

The church consists of chancel with modern vestry and organ chamber, nave with narrow aisles, south porch, and modern west tower and spire. The fabric dates back to the Transitional Norman period, towards the end of the 12th century, to which the north arcade with its circular piers belongs. The south doorway has a finely moulded round archway of chevron design, with jamb shafts. It is fairly plain, even to the non-architectural eye, that this doorway is not in its original position; it must have been moved and rebuilt early in the 13th century, when the south aisle was added. New windows were inserted and the chancel rebuilt in the 15th century. At that time two singular flying buttresses were thrown across the interior of the aisles, to resist the outward pressure of the nave walls. The aisles and nave are now under a single roof.

The church contains a good specimen of a 17th century pulpit, with tester or canopy over it, of which the Island supplies several examples. In the vestry hangs a wooden memorial tablet, painted after a morbid fashion with skull, crossbones and hour-glass as symbols of death ; it commemorates Samuel and Martha, children of Samuel and Grace Smith, who died respectively in the years 1668 and 1670.

The church was repaired in 1856 by a local builder with disastrous effect. Murray's *Guide* for 1888 writes of "a pretty spire" ; but tastes differ, and surely most will agree with the severe strictures of Mr. Stone, the architectural historian of the Island. In the latter work it is stated that "a wretched modern tower has been tacked on to its west end, a feature ill-proportioned and inharmonious." (Registers, 1539.)

THE ABBEY OF QUARR

To do justice to the history of the important Cistercian house of St. Mary of Quarr would require far more than the whole of this little volume.¹ All that can be here attempted is a brief outline of the more important facts of its

¹ It is treated of at length by Mr. Percy G. Stone in his *Architectural History of the Isle of Wight*, and a large number of documents are cited *in extenso*. I am much indebted to Mr. Stone for his kind consent to the reproduction on a small scale of his plan of the abbey, based on the excavations he undertook in 1890-91. See also my sketch of the abbey's history in *Victoria County History of Hants*, vol. ii. pp. 137-9.

story, with some account of the place and the sparse remains now visible.

The abbey of St. Mary of Quarr, said to derive its name from the excellent quarries of building stone around the site, was founded by Baldwin de Redvers in 1131. It was at first occupied by a colony of monks from the abbey of Savigny, near Avranches in Normandy. As Savigny was not united to the Cistercian order until 1248, it follows that the first monks of Quarr must have been unreformed Benedictines. It was considered *filia Savigniaci*, and the house probably entered into formal relations with Citeaux and joined the Cistercian order at the same time as the mother abbey of Savigny. Within the church was buried the founder, Earl Baldwin, who died in 1155. The great conventional church had only been finished five years before Baldwin's death. Sir John Oglander states in his MSS. that "Baldwyne, ye soun of Rychard Ryvors, had ye greate church consecrated by Henry de Bloys, Bischop of Winton, & made a greate & solemn feast theyre for ye whole Island, for ye finischinge of so good a woorke, wherein every inhabitant in this Island wase in something or other a helper & furtheror of ye said worke, on ye first day of June, 1150. . . . He (Baldwin) brought out of ye Lowe Counterye one John le Fleminge, a good Free Mason, whom

he imployed abowt ye mason woorke for ye
buyldinge of Quarr."

In this church, too, were buried his wife Adeliza, his son Henry, and his second son William, called de Vernun from his birth-place in Normandy. This William was a great favourite of Richard Cœur de Lion; he bequeathed the large sum of £300 to be expended on a monument to his father and himself within this abbey church.

The grants to Quarr were frequent for upwards of two centuries after its foundation, and though individually of no great value afford abundant testimony to the popularity of the establishment throughout the Island. They included the manors of Arreton, Cambley, Haseby, and Newnham; tithes of Arreton, Haseby, Whitwell, Shalcombe, Lucombe, and Tidlington; lands in Bonchurch, Carisbrooke, Mill Street, Newport, Niton, Pann, Shalfleet, Wellow, Whippingham, and Wroxall; and rents in Bigbury, Binstead, Gatcombe, Rowborough, Shorwell, and the Undercliff.

Quarr, too, was one of the very few cases in which an English abbey had an alien priory or cell across the seas. Henry II., perhaps in gratitude for the assistance rendered to his mother's cause by Baldwin, granted to the abbey the site of Locwelle, in Normandy, to found there a monastic establishment.

The abbey obtained release from all subjection to the abbey of Savigny from Pope Gregory IX. in 1238, together with power to choose a confessor from their own body.

Countess Isabella de Fortibus, the lady of the Island, though a benefactor of this community, must have been occasionally at issue with the monks. In 1282 the abbey made application for a writ of protection against her. The final result of this seems to have been the granting by the Countess of a charter of exemption to the abbot and all his tenants from suit and service at her Hundred Courts, and from all manner of tolls and tallage and all other demands both by sea and land, and upon the sea-shore.

At the time of the taxation of 1291, the annual value of the temporalities of Quarr in the diocese of Winchester amounted to £93, 3s. 4d., including four mills and the profits of tanneries on the Island. The abbot also held lands in the diocese of Exeter of the annual value of £13, 6s. 8d.

The abbot of Quarr became a great power in the Island; he was freely chosen in chapter by the voice of the convent, and only offered nominal homage to the bishop on his election. In common with the rest of the Cistercian houses, the abbey was free from diocesan visitation; but the abbots of Quarr seem

generally to have been on good terms with the Bishops of Winchester, and were frequently appointed on commissions.

The leading families of the Island were glad to obtain for their scions even minor posts in connection with the monastery. Sir John Oglander says:—"There wase a greate markett kept three days in every weeke(?) at ye Crosswaye, some twelve schore yardes from ye house to ye south-west ; and most of ye gentlemen's yoonger sounes weare officers to ye house—treasurer, stuard, chefe butler, solicitor, rentgatheror, courte-keeper, or bayly-generall. Those places maye nowe be accoumpted mean ; but then it wase accoumpted a greate honor to have any place or awthoritie abowt that howse, & ye best gentlemens sonns in oure Island thought it no disgrace but an honnor to them to serve in those places ; & they weare not obtayned withoute greate swyte or long attendance on ye Lord Abbott, one of my awncesters was theyre stuard."

During the period from 1293 to 1485, when the Island was governed by wardens appointed by the Crown, the Abbot of Quarr was on several occasions associated with the warden for regulating the defences. In 1340 Edward III. granted license for the fortifying of the abbey with stone walls and towers.

The unprotected seaboard immediately to the north of the abbey offered an easy landing-place for the foe, and in 1366-7 license was granted for defending this part of the coast with walls of stone and mortar, and with a fort (*fortilacium*) at a place called Fisshouse (a store house for fish), and here, to the north of the abbey wall, Mr. Stone recovered the foundations of a building 78 ft. by 36 ft. Some of the islanders seem to have been jealous of these fortifications, for the King not only appointed Richard de Pembrugge and Theobald de Gorges to superintend the works, but gave them power to protect the masons, and to arrest and imprison any interfering with the operations. Probably the local workmen were jealous of the employment of masons from the mainland. The necessity for such protection became apparent ten years later when the French landed and burnt both Yarmouth and Newtown, but left Quarr unmolested.

Edward III. was evidently pleased with the zeal shown by the abbot and his convent, for it was at this time that letters patent were addressed to the royal butler, to the admirals, sheriffs, and collectors of customs to the effect that all wines then in the abbey ships called the *Anne* and the *Martha*, as well as in other of the abbey's at any time, were to come and go free of any kind of duty.

When the French raiders of 1377 had burnt Yarmouth and Newtown, they proceeded to attack Carisbrooke Castle, when their leader was killed by one Peter de Heynes with a crossbow. This Frenchman was afforded charitable burial within the abbey precincts; Sir John Oglander records the burial here of "a greate Mownsyor of France, Slayne in our Island in Richard ye Secondes reygne."

In 1380, when an invasion from France and Spain was expected, the Abbot of Quarr headed the list of eight gentlemen nominated by the Crown as a commission of array, taking precedence even of Sir Thomas Beauchamp, the governor of Carisbrooke Castle. John Chealburgh, Abbot of Quarr, occupied a like honourable position as Crown commissary of 1461 and 1462.

In 1507 there was a royal funeral and burial within the abbey church, attended by great solemnity and ceremony. Cicely, the third daughter of Edward IV. and sister of Elizabeth the Queen of Henry VII., married in 1504, for her second husband, John Kynd, a gentleman of Lincolnshire extraction, who occupied the retired manor-house of East Standen amid the Arreton Downs. Here the royal Cicely died, and the Island gentry attended the bier from Standen to Quarr.

The *Valor* of 1535 gives the clear annual value of this house as £134, 3s. 11d.

In December, 1535, that prince of peculators and crafty schemers, Thomas Cromwell, the lord privy seal and Henry VIII.'s vicar-general, endeavoured to obtain farms for himself and his nephew Richard, which belonged to this abbey. Abbot Ripon protested that the farms in question were the demesnes of the monastery, by which hospitality and the household were maintained, and that without them the house could not be continued. Fifty persons had to be kept, in addition to those claiming hospitality. He trusted therefore that Cromwell would be content with the reversion of any farms he might have to let, and to secure his favour, he would grant the fines of such to Cromwell and his nephew. But the abbot might have spared his protests, for the storm broke in the following year, and this monastery, as being under £200 a year, was dissolved.

The abbot and monks were generally respected throughout the Island, and special efforts were made in the locality to secure the King's goodwill for this house and for Netley on the opposite side of the water. But the efforts were useless; nothing could check the policy of greed. The especially favourable report of the county commissioners, Sir James Worsley (of Godshill), John and George Poulet, and William Berner, presented on 30th May 1536, was treated with contempt.

They reported that the abbey of Quarr was :—

"A hedde house of Monkes of the order of Cisteaux, being of large buyldinge scituate upon the ryvage of the sees, by reporte great refuge and comfort to all th' inhabitantes of the same yll and to strangers traveillinge the seid sees." The annual value was estimated at £156, 10s. 1d.; there were 10 monks, "all of good religious conversation," and 39 other inmates; the church and buildings were in good repair; lead and bells worth £19, plate and jewels £48, 14s. 3d., ornaments £17, 10s. 8d., stuff £23, 13s. 4d., corn and grain £20, stocks and stores £220, 19s. od., woods &c. £122, 18s. 4d.

The wording of this report confirms the tradition that the monks of Quarr maintained a lighthouse on one side of the channel, and the monks of Netley on the other.

Thomas Wriothesley, a great devourer of monastic property in the west, obtained most of the manorial rights of the abbey and their Devonshire property during 1537. The actual site of the monastery, together with certain tithes of Arreton, were granted by the Crown to John Mylle of Southampton in March 1537.

No sooner had the Mylles gained possession of the abbey than they proceeded to pull it down, making merchandise of the materials to

any purchasers. Some of the stonework was used in 1539 towards making two block-houses at East and West Cowes for defensive purposes. So thoroughly was this destructive work carried out that Sir John Oglander, visiting the site only sixty years later, says: "I went to Quarr and inquyred of divers owlde men where ye greate churche stood. There was but one, Gaffer Pennie, a verie owlde man, coold give me anye satisfaction. He told me he had bene often in ye churche when itt wase standinge, & told me what a goodly churche itt wase ; and further sayd that itt stooode to ye southward of all ye ruins, corne then growinge where it stooode. I hered some to digge, to see whether I myght finde ye fowndation, but I coold not. He told me that itt had a fayre churchyard & that ye wall to ye northward of ye owtmost sowthe walle wase but ye owtmost bounde of ye churcharde. He then showed me Owre Ladys Chappel, to ye eastward next ye brooke ; also ye Lorde Abbott's howse, his kitchen and offices, beinge ye northermost place, where nowe ye tennant doth live. The common sellor and buttery was then livinge, although much demolished, & divors other offices. . . . The Abbott's private chapel is also nowe standinge."

In Sir Richard Worsley's *History* (1704) the refectory is named as the only building then

standing, and used as a barn. He also noted that "just above high water mark appear the ruins of a fort built in the reign of Edward III." Tomkins' account of 1796 is much the same.

As to the remains now above ground the most considerable portion is the southern end of **Cellarium**, which was the block of building on the west side of the cloisters running parallel with the west end of the church. In this case, it must be remembered that the conventional buildings were on the north side of the church, which was an unusual arrangement. The cellarium of a Cistercian house was always in this position ; it was in charge of the cellarius or cellarer, who had charge of the foods of the house ; the lower story of the house was used partly for stores and partly as the refectory of the lay brother, whilst the upper story was the dormitory of the lay brothers.

At the north-east angle of the cellarium parts of the walls of the **Monks' Kitchen** are in evidence. Two doors opened from it into the north walk of the cloister ; two lockers and the serving hatch into the refectory remain.

Adjoining the kitchen are parts of the south and west walls of the **Refectory**, a great building that stood up at right angles to the north wall of the cloister. Two lockers are in place, but the most noticeable feature is the hatch into the kitchen.

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At the north-east corner is a low vaulted apartment, 23 ft. by 15 ft., with an opening in east and west walls. This is considered to have been the **Woodhouse**, where the fuel was stacked for the great fires of the kitchen and of the warming house where the monks were allowed to retire for a time from the cold air of the cloisters.

The last building to be noted, of which some of the walls are remaining, is supposed by Mr. St. John Hope to be the **Infirmary Chapel**. The infirmary court—an important part of any large monastery, for here the monks retired for blood-letting periods as well as when ill or infirm, and had a better dietary—stood to the east of the cloister court, and the chapel was on its eastern side. This building had a fireplace and an outer door, and if it is the chapel the former was probably added at a later date, or may it not have been inserted for the greater comfort of the invalids?

As to the interesting and considerable excavations, conducted with so much skill by Mr. Stone in 1890–91, the results appear on the accompanying plan. The proportions tally in almost every respect with the Abbey of Buildwas, Salop. The excavations showed that the great conventional church followed the usual plan of a long nave with narrow aisles, a short presbytery, and transepts with series of chapels

in the eastern wall. Its total length was 165 ft., or including the northern and western porch 195 ft.; the width of nave and aisles was 58 ft., and across the transepts 110 ft. An exceptional feature was the western chapel to the south of the great west porch; in the centre of the north wall of the church an early grave was found, containing the skeletons of a male and female; these are almost certainly the remains of the founder, Baldwin de Redvers, and his wife Adeliza.

To the east of the cloister court, which had an area of 106 ft. by 102 ft., stood the chapter-house divided into three aisles by two rows of clustered columns, where there had been a free use of the beautiful Purbeck marble for bases, shafts, and capitals. In the south-east corner were three bodies in their original stone coffins, probably of abbots.

The infirmary with its great hall and other buildings were carefully traced, as shown on the plan. The monks' burial-ground lay to the south-east of the chapter-house; there was a passage to the cemetery from the cloisters, between the chapter-house and the north transept of the great church.

At the close of the 18th century the greater part of the circuit walls of the precincts were standing, enclosing about thirty acres; there were entrance gates on the north and south,

each guarded by a portcullis. Within this area would be various buildings, used by lay brothers following such occupations as shoemakers, weavers, smiths or carpenters ; for every Cistercian house endeavoured to do its own work and be self-contained.

THE PRIORY OF ST. CROSS

The small priory of the Holy Cross, on the north side of the town of Newport, was a cell of the Benedictine abbey of Tyron, Normandy. It was founded about 1120. Pope Eugenius III. in 1147 confirmed the abbey in this gift, and another bull of a little later date by Alexander III., among the general property confirmed to Stephen, Abbot of Tyron, makes mention of the church of the Holy Cross of the Isle in the diocese of Winchester.

A survey of the alien priories made for Edward I. in 1295 names, among the possessions of St. Cross, a horse for the prior, 5 heifers, a two-year-old colt and a filly, 2 bulls, 10 oxen, 6 cows, 6 bugles, 2 calves, 1 boar, 5 sows, 4 pigs and 14 young pigs.

In 1369 the income of the priory was sequestered by Bishop Wykeham on account of the dilapidated condition of the buildings.

Richard II., in 1383, when there was again war with France and the alien priories in the

hands of the Crown, gave the wardenship of the priory to John de Coweshall for life.

In these times of constant difficulties with the Crown, the foreign abbeys which had property in England were only too glad to dispose of it at a moderate rate whenever possible. In April 1390 a license was granted by Richard II. to the abbot and convent of Tyron to alienate the advowson of the church or chapel of St. Cross, called the priory of St. Cross, with all its lands and tenements, to the warden and scholars of Winchester College. The annual value of the temporalities of this priory was assessed at £10, 3s. 8d. Soon after the priory came into the hands of Winchester College, a considerable sum was spent on the repairs of the hall, of the chambers, and of the chapel of St. Cross, and also on a new water-wheel.

This small foundation probably included in its objects some degree of care for the infirm or aged, or possibly for that class of persons whom we now call tramps. This may be gathered from the fact that it was occasionally named as a hospital.

There is no trace whatever of the buildings or chapel of St. Cross now remaining, and even its site is doubtful.

THE PRIORY AND CHURCH OF ST. HELENS

The small Cluniac priory of St. Helens was founded about 1090 on the northern shore of Brading Haven, near the eastern promontory. It has been a matter of surprise to certain writers that the name of the foreign abbey to which this house was supposed to be attached is not known ; but the fact is that, although a small priory, it was not attached as a cell to any larger house, but was an independent foundation on a small scale of the Cluniac rule. The Patent Rolls of 1292 mention this house with a long list of other houses of the Cluniac order to whose superiors the king granted protection.

The founder's name has not been definitely ascertained. Some have thought it owed its origin to William Rufus, the Conqueror's son ; but it was more probably founded by William de Warren, who held land on the Hampshire mainland at the time of the Domesday Survey. It was William de Warren who was the first to introduce the Cluniac order of reformed Benedictines into England.

All the English Cluniac houses were regarded as alien, and suffered sequestration at times of war with France ; they all had to pay a regular

"apport" or tribute to the mother-house of Cluny.

The survey of St. Helens made in 1295, when the revenues were confiscated to the Crown because of war, shows that at that time the prior had fled from the Island (doubtless to France), and had left behind him but one monk. The vicar of St. Helens was a secular priest and was living with the single monk. They were both waited upon by a boy, and this seems to have been the whole establishment.

In 1316 Aymo, the prior of St. Helens, together with the majority of the beneficed priests of the Island, got into serious trouble with their diocesan, Bishop Sandale of Winchester, as mentioned in the Introduction. In the case of the prior, the Bishop's excommunication was withdrawn on the 20th November, and due intimation of his absolution forwarded to the secular authorities.

The priory of St. Helens held the advowsons of the vicarage and the appropriation of the rectory of Brading, though this fact does not in itself prove that the priory was of earlier foundation. In 1348, Peter de Chirlu, prior of St. Helens, granted the advowson and rectory of Brading to John de Wallop, prior of the Benedictine house of Breamore, Hampshire, for the sum of forty-five marks. There was so much trouble in connection with the

constant sequestration of the alien priories whenever there was war with France, that they were usually only too glad to sell their property at a sacrifice during the few intervals in the 14th century when the administration was in their own hands.

The church of St. Helens apparently served, from the time of its foundation, for parochial purposes as well as for the conventional use of the religious establishment. In all probability the prior and his two or three monks would be content with the screened-off quire or chancel, whilst the parishioners would make use of the nave or body of the church. The parish would be served by a secular priest as vicar. Monks could not hold parochial cures save by the express license or dispensation of the diocesan, which was, as a rule, but very rarely granted. An admission to the vicarage of St. Helens occurs in the oldest extant episcopal register of Winchester, namely, that of Bishop Pontissara, 1282–1304. In the days of Bishop Stratford, 1323–33, this vicarage was filled by presentation from the Crown, for at that time there was war with France, and all alien presentation lapsed to the Crown. In the register of Bishop Edingdon, 1346–66, occurs an entry granting express license to the prior to celebrate mass and administer the sacraments to the parishioners until a vicar was duly

appointed. Bishop Wykeham (1367-1404), sanctioned on one occasion the temporary serving of the parish church *per unum monachum*.

In May 1388, Richard II. remitted for seven years the annual fee-farm of 50 shillings with all the arrears, by which the priory of St. Helens was held of the Crown by Richard Newbury, its prior, during the wars with France, on account of the poverty of the house. This remission was made on the condition that Prior Newbury continued in residence and retained divine service and the buildings so far as the means of the priory admitted.

The priory was finally extinguished in 1414, under the Act of Parliament which suppressed all the alien priories. Its revenues passed to the Crown, and were granted for a term of years by Henry VI. to his new foundation of Eton College. Edward IV. transferred the revenues to Windsor College, but they subsequently reverted to Eton.

Of the old priory buildings no trace now remains. A neighbouring house of some size which passes by the name of the "Priory" has no connection with the old site which adjoined the church.

The inroads of the sea played havoc with the church as well as with the old priory buildings. In the reign of Edward VI. the north wall (of the precincts) had to be taken down as

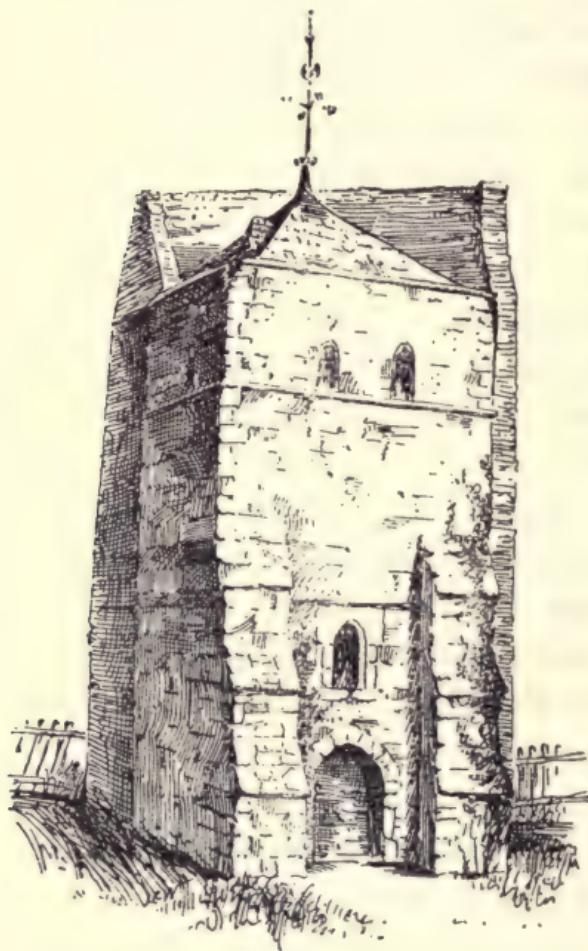
dangerous ; whilst in early Elizabethan days, Crown Commissions reported that the church was "a great discredit not only to the Island but of the whole realm," since "you might see in at one end and out at the other." George Oglander, "the centoner of S. Elyns," reported in December 1559, "that the church hath bene evil served and worse repaired ever since Dr. Cole hath been Provost of Eton." There had been no curate and but rare services for many years—"so that the parishioners had been fain to bury their corpses themselves ; and yet they pay nevertheless their tithes. Foreign sailors, seeing the shameful using of the same, think that all other churches within the realm be like used, and so have both spoken and done shameful acts in our derision ; and what they have said and made report of in their own country God knoweth."

Early in the 18th century, the inhabitants obtained a faculty to build a new church to the north of the village ; it was consecrated by Bishop Trelawney in 1719. All that remains of the ancient church is the west tower, apparently built early in the reign of Henry III. It was buttressed up with brick by the Trinity Board about the time of the building of the new church, as it formed a valuable landmark for sailors.

The remnant of the priory buildings and the

136 CHURCHES OF ISLE OF WIGHT

estate were bought by one Emanuel Badd in the reign of James I. He was a poor man's



ST. HELENS TOWER

son, according to Sir John Oglander, "but by God's blessing and ye losse of 5 wifes he grewe very ritch"! (Registers, 1653.)

THE CHURCH OF ST. LAURENCE

The church of St. Laurence, of no little renown for the smallness of its dimensions. Until its extension by the first Earl of Yarborough about 1830, when a new chancel was added (10 ft. by 9 ft.), it could fairly claim to be, beyond doubt, the smallest parish church in England, for it only measured 25 ft. in length by 11 ft. in width. Mr. Stone tells us that in old deeds it is always denominated *Sanctus Laurentius de Wathe*, which is an equivalent term to St. Laurence-under-Cliff. As early as the beginning of the 14th century this tiny sanctuary had achieved the honour of being parochial. A list of the Island churches of 1305 enters the incumbent as rector, and in Bishop Woodlock's register (1305–16) an institution is entered under the heading *Ecclesia S. Laurentii de Wathe*. In Cardinal Beaufort's time (1405–47) it is registered as *Ecclesia parochialis de Wathe*.

The walls of the old church are probably in the main of 12th century construction; some of the stones show traces of Norman axe-trimming, but there are no mouldings of that period. A print of 1809 shows a single lancet 13th century light at the east end of the chancel; the chancel has a slightly lower roof

than the nave ; and there is no south porch. All the present windows have been remodelled.

There is an old plain piscina niche in the south wall near to the altar pace of the first chancel. A detached holy-water stoup of 15th century date stands at the west end, near to the large rather clumsy font of the same period. This font was ejected into the churchyard by Lord Yarborough to make more room for seats and a small substitute supplied ; but when the new church was built in 1876, the old font was once more placed under shelter. The old church is now disused save for mortuary services, and for services on the feast of St. Laurence ; the old font was restored to its original place in 1909. I was glad to notice, in 1910, that the old fittings, somewhat clumsy though they be and with rows of hat-pegs against the walls, are still retained ; the interior does not therefore present the hopelessly dreary appearance of the deserted old church of Bonchurch.

Against the west wall are the almost defaced royal arms of Charles I., said to have been whitewashed in the time of the Commonwealth. The first three figures of the date can be traced 163—, and the last figure seems to be a 6.

It is continuously asserted, and the mistake is perpetuated by the legend on the picture

THE CHURCH OF ST. LAURENCE





postcards, that this is "the smallest church in England." This distinction it lost about a century ago, as has been already stated, by the addition of a chancel. The exquisitely situated church of Culbone, near Porlock, Somerset, is the smallest complete English parish church. The exact interior dimensions of Culbone, taken by myself, give a total length of 35 ft., width of nave 12 ft. 8 in., and width of chancel 10 ft. But the present church of St. Laurence only loses its diminutive pre-eminence by a few square feet; the old church measured 30 ft. 6 in. by 11 ft., and the added chancel 10 ft. by 9 ft. (Registers, 1678.)

THE CHURCH OF SHALFLEET

The church of Shalfleet is mentioned in the Domesday Survey. At that time (1087) the large massive tower was doubtless standing. It is of great strength, having walls nearly 5 ft. thick; the ground plan has a square of about 20 ft. Possibly it was constructed of this size and strength to serve as a refuge in case of invasion; but it is not correct to say, as has been sometimes asserted, that there was no opening in the basement of the tower except towards the nave, for the splaying of the small west window or light shows that it

was constructed in Norman days. The main entrance to the church, on the north side of the nave, also belongs to the original Norman church. The tympanum is boldly carved with a central figure of a man with his hands on



SHALFLEET TOWER, 1812

the heads of two lion-like beasts with floriated tails. Various solutions have been offered as to the meaning of this carving, such as Adam naming the beasts, or David killing the lion and the bear; but to my mind, from the time that I first saw it many years ago, it has always

seemed clearly suggestive of Daniel in the Lions' Den.

A narrow south aisle, with intervening arcade, was added about the middle of the 12th century; its original width can be traced at the west end. About a century and a quarter later, in the opening years of Edward I., this aisle was widened and reconstructed. The arcade of four arches is supported by slender circular pillars, only 52 in. in circumference; they are of stone from Purbeck, but of different quality to that known as "marble." The south windows are decidedly peculiar and of unattractive design; they are of three lights and the arched head is pierced, with three uncusped ovals. The head of the east window has the openings suggested, but they are unpierced. In this aisle stands the font of plain design, and apparently of like date; the circular bowl has a diameter of 27 in.; but Mr. Stone assures us that it is "a made-up affair."

The chancel is an interesting and good example of the Decorated work towards the close of Edward I.'s reign; it was probably rebuilt by Richard de Bourne, a non-resident but influential rector, who was warden or provost of the college of St. Elizabeth, Winchester, which was founded by Bishop John de Pontissara in 1301, or possibly by the

then patron of the living, Lady Isabella de Gorges. The chancel windows have quatrefoils in their heads.

Except for the renewing of the casing of the windows and the inserting of tracery in the Norman tower, there is no evidence of any work done to the fabric in the 14th century. The porch was added and the church re-roofed during the 15th century. A spire was added to the tower about the middle of the 18th century, when the upper stage of the tower (now far too completely mantled in ivy) was unhappily remodelled. It was in connection with this addition that the rhymed couplet, still current in the parish and district, came into note :

“Those simple folk, the Shalfleet people,
Sold their bells to build a steeple.”

In 1812 the north wall of the nave was rebuilt of brick, but on the old foundations.

In the church are two 13th century sepulchral slabs, which were for a long time cast out in the churchyard. One of them, of the time of King John, is carved in low relief with a squared helm, a shield, and a lance or spear. Mr. Percy Stone considers, with some probability, that this latter stone originally covered the grave of Pagan Trenchard, a knight of this parish, to whom King Stephen

entrusted the collection throughout the Island of the obsolete Danegelt.

At the east end of the south aisle is a mural monument in two panels, bearing the date 1630, but destitute of any inscription. Mr. Stone thinks that it probably commemorates Thomas Hopson and his wife, who were living at Ringwood in the days of James I.

The pulpit is a good example of early Jacobean work, but of simple design.

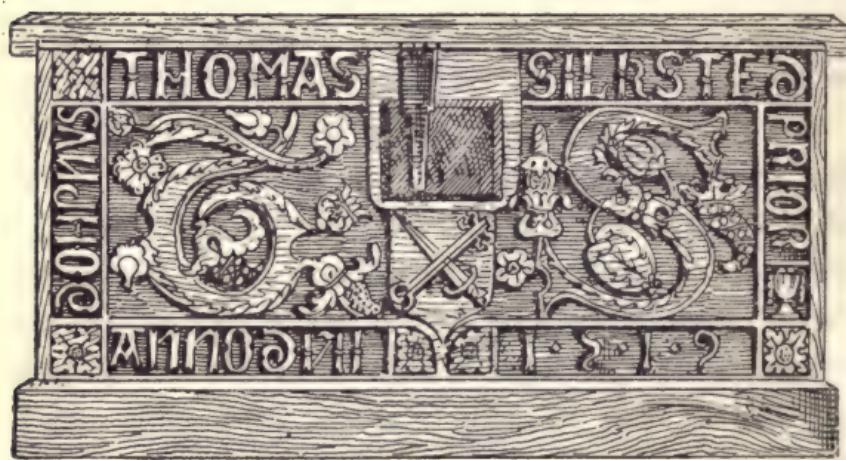
An old Holy Table, also of early Jacobean date, long ejected from the church, has been lately recovered and worked up into a reredos; even the legs have been utilised with a rather queer effect. It has been appropriately surmounted by the text which was carved round the upper rail of the Table:—"I will wash mine hands in innocency, O Lord, and so will compasse Thyne Altar."

A somewhat severe chancel screen of old timber with linenfold panels in the base has been recently (1910) erected. (Registers, 1604.)

THE CHURCH OF SHANKLIN

The chapel of Shanklin was probably built and endowed in the reign of Edward I. or Edward II. by John de Insula for the use of his tenants of that manor. It was considered

a chapelry of Brading. Sir John Oglander gives a translation of an agreement made under the authority of Cardinal Beaufort (1405–1447) whereby the chapel of Shanklin was to acknowledge Brading as the mother church, and to pay the vicar 10s. a year. There is a curious discrepancy as to the dedication of this chapel;



THE SILKSTED CHEST, SHANKLIN

it is assigned to St. John Baptist in the registers of Bishop Stratford (1323–33) and of Cardinal Beaufort, but to St. Blaise in those of Bishops Wykeham and Fox. Probably there was a chantry altar to the latter saint.

The building was originally a mere narrow parallelogram, with no chancel arch, 70 ft. in length by 15 ft. in breadth. Thus it remained until 1852, when the old building was lost in a new environment, which included the addition

of north and south transepts, a south aisle, a prolongation westward with a steeple, a vestry, and a porch. The only remnants of the old building of any interest are the piscina and single-light trefoil-headed window on the south side of the chancel of early 14th century date. In the vestry is a fine chest handsomely lettered — “Dominus Thomas Silksted Prior Anno Dni 1512.” It also bears the initial letters T. S. of large size and most graceful floriated design. Below the lock are the arms of the see of Winchester; Silksted was prior of the cathedral church from 1498 to 1524.

The church was made parochial in 1853. Though originally a chapel of Brading, it was assigned to Bonchurch in the beginning of the 16th century. The large lych-gate, surmounted by a clock, dates from 1894. (Registers, 1724.)

THE CHURCH OF SHORWELL

The church of St. Peter of Shorwell was originally but a small chapel built about 1100 for the use of the tenants of North Shorwell or North Court, which was one of the three manors of this parish, the other two being South Shorwell or West Court, and Wolverton. The manor of North Court at that time belonged to the Wiltshire abbey of Lacock, and paid a yearly pension of 20s. to the Benedictine priory

of Carisbrooke. Of this early church or chapel there are some indications in the eastern half of the north aisle.

Mr. Stone cites an agreement of the year 1205, from the Carisbrooke Chartulary, between the prior of Carisbrooke and Walter de Insula, from which it is evident that there were two priests ministering at Shorwell; the one (afterwards termed the rector) appointed by Walter, and the other (afterwards the vicar) appointed by the priory.¹ At this time it is supposed that the church was enlarged and an aisle or nave added on the south. The present south doorway beneath the porch is of that date; it must have originally stood where the south arcade of the nave was afterwards placed, and removed to its present position in the 15th century. In the north wall there is an Early English lancet blocked by Sir John Leigh's monument.

In the time of Edward III. Shorwell appears to have attained to full parochial rank and to have obtained a burial-ground of its own, having previously been compelled to carry its dead nearly four miles to Carisbrooke. Sir John Oglander informs us, in his notes on Carisbrooke, that:—

¹ The exceptional arrangement of having both a rector and vicar under different patronage is still continued, but is too complicated for discussion in these pages.



THE CHURCH OF SHORWELL



Shorwell wase part of that p'rische in Edward y^e 3rd his time, & then by mediation of y^e inhabytantes, & through the power of y^e Pryor of Lacoke, it was reduced from Carisbrooke and made a p'risch. One reason amongst others that they urged wase y^e greate inconvenience they suffered in carryinge of corses to buriol at Carisbrooke through y^e waltorish lane at winter, whereby many caught theyre deaths. So that y^e death in winter tyme of one caused many moore.

To this period at the close of the 14th century some authorities assign the graceful west windows of the two aisles, which, to adopt the awkward parlance of overlapping styles, may be termed early Perpendicular.

About the middle of the 15th century, or more likely in the third quarter of that century, the fabric underwent much remodelling and extension ; the south aisle and chapel were thrown out, the arcade of the north aisle rebuilt, and the west tower, with a groined basement and in other respects resembling that of Carisbrooke, added.

Sir John Leigh, who finished building his fine house of North Court, close to the church, in 1615, seems next to have turned his attention to the church. It is generally believed that the octagonal spire is of his building ; it possibly followed one of earlier construction. The tail of the weathercock is pierced with the date 1617.

The Gun Chamber of 1543 (see under Brading) of this parish was irreverently formed

at the west end of the south aisle, which was partitioned off for that purpose and an outer door driven in the west wall. The last trace of the obtrusion of this chamber was cleared away quite recently, when the vicar caused it to be beautifully panelled in local elm (the seating of the church is elm throughout) to serve as a quire vestry.

The font, which stands by the westernmost pillar of the south arcade, is an ordinary octagonal example of 15th century mouldings. The pyramidal cover, of early 17th century, has well-designed Jacobean panels, whilst round the base, in admirably cut capital letters, runs the text :—“And the Holy Ghost descended in a bodily shape like a dove upon him.” Luke iii. ver. 22.

The pulpit is of stone (see Chale), a most unusual feature; it is obviously of the same date as the 15th century north arcade;¹ the pier immediately behind it is built in two sections, with a space between for the entrance steps from the aisle. To this pulpit was added a 17th century wooden canopy or tester; it is well carved, and was doubtless, as well as the

¹ An expert in old architecture has recently expressed the opinion that this pulpit, and hence the whole arcade, is part of the Jacobean work of Sir John Leigh! This seems to me, after careful examination, a somewhat wild notion; the arguments against such a surmise are strong and numerous, but space forbids their discussion here.

font-cover, among the benefactions of Sir John Leigh. Attached to the pulpit is a well-executed but simple form of an iron hour-glass stand (17th century), to which Mr. Jeans has recently made the addition of an old hour-glass, purchased in Oxford, and supposed to have come from a Buckinghamshire church.

It is good for this church that it has been since 1887 in the loving keeping of the Rev. G. E. Jeans, F.S.A. During his incumbency various necessary repairs and refittings have been carried out under Mr. Percy Stone in the best possible taste.

The altar-table bears on the centre panel the date 1661. There is also a good small altar-table in the south or Side chapel; it has bulbous legs and of late Elizabethan date, but is apparently of secular origin. It is interesting to note that all three of the eastern altar paces remain at their original level.

A crude painting of the Last Supper, brought from the church of Thingveller in Iceland, forms a reredos in the south chapel. It was given by Mrs. Disney Leith in memory of her son Disney, who died in India, 1898.

A remarkable feature of Shorwell church is the wall painting of the story of St. Christopher over the north door. It is common enough to find a great painting of St. Christopher fording a river with the Holy Child on his shoulders

opposite the south door in churches where they have the sense to preserve old paintings ; for, according to the old superstition, those who gazed on a figure of St. Christopher were saved for that day from all forms of sudden death. But it is very rare to meet with the various episodes in the saint's life and martyrdom. There is, or used to be, a somewhat similar painting to this in the old dismantled church of Albury, Surrey. The quaintly tragic story is graphically told in the *Golden Legend*, as printed by Caxton in 1483. I venture here to borrow from Mr. Jeans' most excellent pamphlet on the church the following description :—“The subjects are (*a*) the Saint riding in company with the Devil, who has the pointed ears of a Satyr, and wears a peculiar crown ; (*b*) the renunciation of the service of the Devil, and enlistment in that of the crucified Christ, marked by the miracle of the blossoming staff—both these are on the dexter (left) side ; (*c*) in the centre, the great figure of St. Christopher bearing the infant Christ, out of whose mouth proceeds a label, *ego sum alpha et omega*. The Saint is bearing a Child across a river toward a small hermitage or chapel, at the door of which a hermit is standing with a lantern ; (*d*) on the sinister (right) side, the martyrdom of the Saint with arrows, like St. Sebastian, while above stands a man wearing

a crown, either the Emperor Decius, in whose persecution, c. 250 A.D., the Saint is traditionally said to have been martyred, or possibly an Asiatic king, with an arrow entering his eyes. An executioner in front of him bears the sword with which, on the failure of the arrows to kill him, the Saint was at last put to death. Many of the details deserve notice also, particularly (a) the picturesque adjuncts, such as the man fishing, and the curious answering signals between the crow's nest of the ship and the beacon-station on shore; (b) the fishes of fresh and salt-water kinds together, pike and skate swimming side by side; and (c) the figure of three fishes combined, which is clearly emblematical of the Holy Trinity. The drawing of the principal figure with the Holy Child is really fine, and Mr. Stone conjectures that a master's hand may have painted it, but only directed or sketched the rest. The colours employed are black, yellow, green, and brick-red."

It has been supposed, according to the opinion of an experienced archaeologist, which is often cited, that the date of this painting, judging from the costume and other details, is about the year 1440; there is no doubt it is 15th century, but I am more inclined to place it about 1470.

Over the south door was another painting of

the same date of the Doom or Last Judgment, a subject usually placed over the chancel. But the vicar of the time of its discovery had the effrontery and false modesty to cause it to be obliterated, because, forsooth, he thought that nude figures, indispensable to the realistic portrayal of this solemn subject, were improper in a church !

There are no really old monuments in this church, but one or two of the 16th and 17th centuries are quite worthy of attention.

Let into a floor slab, at the east end of the north aisle is a small brass effigy to Richard Bethell, vicar, 1518, in good condition. He is represented dressed in a long cassock with full sleeves, and the hood or tippet is fastened to the left shoulder by a brooch in the form of a cinquefoil rosette. On account of this peculiarity, the upper part of the effigy is figured in Haines' *Manual of Monumental Brasses* (i. 78). The inscription is :

Of yo^r charite pray for the soule of Sr Richard Bethell,
late vicar of this Churche of Shorwell, y^e whiche decessed
the xxiii. day of Marche the yer' of o^r lord MV^cxviii., or
whose soule ihu have m'rcy.

On the east wall of the south chapel is a brass with arms and long inscription to Elizabeth, wife of Edward Leigh, a daughter of Francis Helton, of Portsmouth, who died 1621; also a stone shield with her husband's arms and initials, and the date 1569.

Against the wall at the east end of the north chapel is the singular pictorial brass to the two wives of Barnabas Leigh, the son of Sir John Leigh. The two wives, in slightly different costume, occupy the centre of the plate. Behind the first wife is a train of ten sons and five daughters, all kneeling ; her hand rests on the head of the first-born son. About her and the children are the legends—*Sicut vitis frugifera.* *Crescite.* *Sicut plantulæ olivarum.* The second childless wife's equally appropriate legends are *Canta sterilis.* *An non ego melior tibi quam decem filii.*

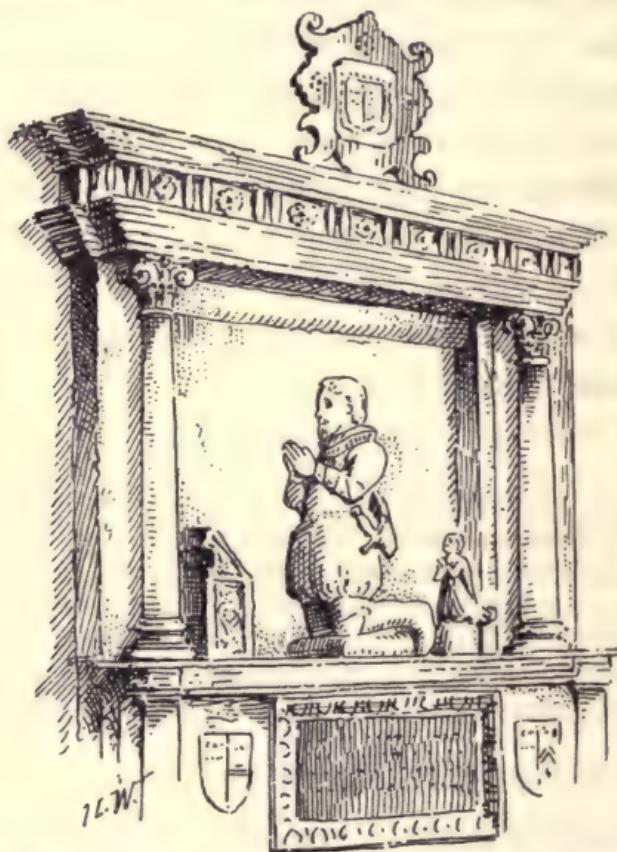
The inscription above the figures is :

To the remembrance of the two most worthie and religious gentleweomen his late deare and loyal wives, Mrs. Elizabeth Bampfield who died the vii of March, 1615, having bin y^e mother of 15 hopefull children, and Mrs. Gartrude Percevall, who died childles the xxij of Decemb' 1619, was this monument consecrated by their loving and sorrowfull husband Barnabas Leigh, Esqr.

Below are these verses :

Since neither penne nor pencil can set forth
 Of these two matchles wiues the matchles worth,
 W'are forc't to couer in this silent tombe
 The praises of A chast and fruitfull wombe ;
 And with death's sable vaile in darknes hide
 The ritch rare virtues of a barren bride.
 Sweet sainte like paire of Soules in whome did shine
 Such modells of perfection faeminine,
 Such Pietie, loue, zeale that though we sinners
 Their lives have lost, yet still y'em selves are winners ;
 For they secure heaven's happines inherit,
 Whilst we lament their losse, admire their merit.

The most important of the north aisle monuments is that of Sir John Leigh, the builder of North Court, who died in 1629. The knight is represented in late plate armour, but with



SIR JOHN LEIGH AND THE "LITTLE PAGE,"
SHORWELL

trunk hose and ruff, kneeling before a prayer-desk, whilst behind him, in like attitude, is a small alabaster figure of an infant boy usually known as "The Little Page." This little child is Barnabas Leigh, son of John

Leigh, who died at the age of nine months when his great-grandfather was lying dead ; they were buried in the same grave. The inscription ends with the four following lines, which have been called " frankly pagan " ; but certainly contain a pretty and pathetic conceit :

Inmate in grave he tooke his grandchild heire,
Whose soul did hast to make to him repaire,
And so to heaven along as little page
With him did poast, to wait upon his age.

Within a glass case in the south aisle is a fine copy of the third edition (1541) of the Great or Cranmer Bible. From its excellent condition it is of great value. It has the entry, "The Booke of Shorwell Church" in one place, and *Liber iste ad ecclesiam Shorwelli pertinet* in another. Nevertheless it was coolly kept in private hands for several generations, but happily restored to the church at Easter, 1892. The chief interest of this edition are the two seals on the title-page, one of which bears Cranmer's arms, whilst the other is left blank. The latter was to have been occupied by the arms of Thomas Cromwell, Henry VIII.'s Lord Privy Seal and Vicar-General. The Great Bible was to have been issued under the joint auspices of Cromwell and Cranmer. But the former fell into richly merited disgrace, and his arms were removed ; the arch-slanderer of the monasteries and the foremost peculator in an

age of peculation, was beheaded on 28th July 1540. The cover of this Bible retains the rivets in its massive binding, wherewith it was originally chained to a desk.

A good early copy of Hooker's *Ecclesiastical Polity*, with "Shorwell Vicarage" on the title-page, has recently been given to the vicar, who has placed it in the same case with the Bible.

The altar plate includes a good Elizabethan chalice with paten-cover, dated 1569. The Churchwarden Accounts are extant from 1580. The registers only begin in 1676.

THE CHURCH OF THORLEY

The old church of Thorley, dedicated to St. Swithun, is said to have been built by Amicia de Clare, wife of the fourth Earl Baldwin de Redvers; at any rate the advowson was given by her to the priory of Christ Church, Twyneham.

The neglected church of this parish, about a mile to the south-east of Yarmouth, was pulled down in 1871, on the plea that it was far removed from most of the inhabitants, when "a neat modern structure" was erected on another site. The south porch, with belfry over it, was suffered to remain in the old churchyard. The old font, with plain octagonal bowl and circular shaft, probably 13th century,

with a later battlemented base, was moved to the new church ; also the 17th century altar-table, which stands in the vestry. (Registers, 1666.)

THE CHURCH OF WHIPPINGHAM

The church of St. Mildred of Whippingham was one of those given by William FitzOsborne



WHIPPINGHAM CHURCH, 1794

to the abbey of Lire, and was probably built by him. Judging from Tompkins' 1794 print, here reproduced, and from a few scanty notices, the old church was of considerable interest, of diversified dates, and eminently suitable for a quiet English village. It consisted of an old Norman nave, with the built-up north arcade of a former aisle, a long Early English or 13th century chancel, and a western tower of like

date. The saddle-back roof to the tower was probably of 14th century date. The south porch and picturesque gabling at the western end of the south side of the nave appear to be late 16th century.

In 1804, there was a complete reconstruction of the church by Nash, in Strawberry Hill pseudo-Gothic, when transepts were thrown out, a school tacked on at the west end, and only the chancel spared. In 1860, the Prince Consort cleared the whole away, and caused an extraordinary and pretentious structure to be erected after what was termed a "a Germano-Romanesque style." No one of intelligence can possibly admire this strange fabric or consider it suitable for divine worship; nevertheless it possesses a distinct interest, as the south chancel aisle was so frequently occupied by Queen Victoria during her constant visits to Osborne throughout her long reign.

The only remnant of the old church now surviving is a piece of rude sculpture of early Norman date representing two men on horseback; it came to light in 1860 and was built into the new church. This carving formed part of the tympanum over the door of FitzOsborne's church. (Registers, 1727.)

THE CHURCH OF WHITWELL

The parish church of Whitwell, pleasantly situated on the high ground above the village, is dedicated to SS. Mary and Radegund, but Mr. Stone has made it clear, by extracts from the Winchester registers, that it is scarcely to be regarded as a double dedication, but rather as the union of two chapels of independent origin. The church consists of chancel, nave, south aisle and chapel, south porch, and tower at the west end of the aisle. The present chancel and nave, dedicated to St. Radegund, were built and endowed in the 12th century by one of the Estur family, lords of Gatcombe, for their tenants of Whitwell. The south chapel and aisle, dedicated to St. Mary, were subsequently built as a chapel of ease to Godshill, and the lords of the manor of Stenbury, in Godshill parish, were its chief supporters. The rector of Gatcombe used to receive the rents of the chantry of St. Radegund and had to officiate or find a priest at stated times.

In 1515, Bishop Fox, through his chancellor, issued a decree in favour of the inhabitants of Whitwell. They declared that Master Baly, vicar of Godshill, and William Hatton, rector of Gatcombe, used to provide an able and competent priest who resided continuously at Whitwell, duly administering sacraments and

sacramentals, but that both of the then incumbents were neglecting their duty. The decree ordered that the people of Whitwell, parishioners of Godshill, were to support the chapel of St. Mary, and the rector of Gatcombe the chapel of Radegund, and that the inhabitants were to be buried in the cemetery of their mother church.

The oldest part of the church now extant is the north side of the enriched 12th century chancel arch of St. Radegund, which was brought to light during a restoration of 1868. The south aisle and chapel of St. Mary were added about 1750. In the 15th century the north wall was reconstructed, and the Norman chancel arch taken down, some of its stones being used in the new masonry, and new west and east windows inserted. Towards the beginning of the 15th century the south aisle was widened, the chapel lengthened eastward, and the hitherto solid wall between the two chancels opened out and pierced with an archway. At the same time, the south porch was added, and a south-western tower built, "the westernmost arch of the arcade being strengthened, and a cross arch being thrown over the aisle to support the additional superstructure." Probably all this work was done immediately after Bishop Fox had settled the dispute between the two parishes in 1515. The ashlar work of the tower and on

this side of the church is well dressed, and the blocks are of unusual size, the stones average about 24 in. by 15 in. The porch is remarkably well built ; it is roofed with Swanage slabs, supported on stone ribs ; to resist the thrust there are two low buttresses both east and west.

There is a handsome early Jacobean altar-table in the south chapel, inscribed, in excellent



THE ALTAR-TABLE, WHITWELL

lettering : " I will take the cup of salvation and call upon the name of the Lord." There is a well-carved pulpit of the year 1623, which only cost the churchwardens 51s.

On the floor of the church, near the entrance, stands the old bell, bearing in Lombardic capitals, *Mikaelis campana fugiant pulsanta prophana. P.W.* That great campanologist, Mr. Stahlschmidt, in his *Surrey Bells*, was inclined

to assign this to Peter de Weston, a bell-founder who flourished between 1336 and 1347; but he was afterwards doubtful owing to the form of lettering on the founder's mark. I agree with Mr. Stone that it is more likely early 16th century, and I feel pretty sure that it has a like date with the tower.

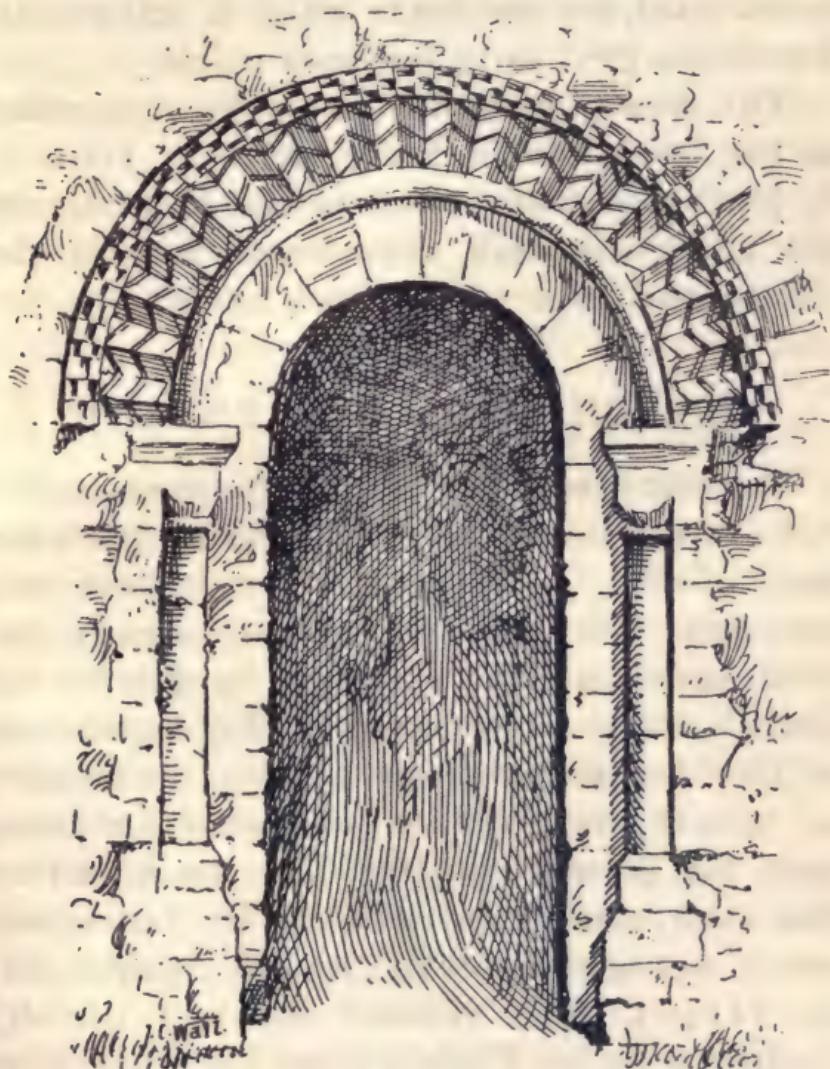
This living was amalgamated with those of Niton and Godshill, by Queen's College, in 1730; but Whitwell became an independent parish in 1867. (Registers, 1559.)

THE CHURCH OF WOOTTON

The small church of St. Edmund of Wootton, about half-way between Quarr and Whippingham, was built by Walter de Insula, in the reign of William Rufus, as a chapel for himself and tenants; he endowed it with lands in Chillerton, near Gatcombe. A small chantry chapel was added in the days of Edward I. In the reign of Edward III., both church and adjacent manor-house were much damaged by fire. Wootton was at first a chapelry of Whippingham, but it was an independent rectory in 1291.

The fabric is a simple parallelogram with continuous nave, a chancel and a bell-cote over the west gable. The round-headed south doorway, with jamb shafts and two orders of mouldings—alternate billet and chevron—goes

back to the days of William Rufus. The lancet lights of the chancel show an early 13th century extension, and the built-up entrance to the



SOUTH DOORWAY, WOOTTON

small chapel is visible on the north side. The ogee-headed double lights would be inserted in the south and west walls after the fire of

Edward III.'s time. Towards the end of the 15th century a square-headed window was opened in the south wall, and a rood-loft constructed, the opening to which is still visible. There is a good early Jacobean pulpit.

The church underwent a careful restoration at the hands of Mr. Percy Stone in 1905–6. A piscina was uncovered in the chancel, and old north doorways opened out both in the chancel and nave. (Registers, 1760.)

THE CHURCH OF YARMOUTH

Yarmouth, which is probably the most ancient town of the Island, and was for many years the seat of the Governor, used to possess two churches; but one of these, apparently the most important, was destroyed by fire by the French during a raid in 1377. The foundations of this church used to be visible in the memory of several now living to the east of the town, near the present cemetery. At the same time the other church, dedicated to St. James, was much damaged by fire. It was repaired, but in 1524–5 again suffered and was partially destroyed by the French, when they once more burnt much of Yarmouth.

The period of the Reformation and of Elizabeth's long reign were anything but favourable to the maintenance of the fabrics of churches,

and though this church was partially rebuilt in Henry VIII.'s reign after the second raid on the town, it soon again fell into decay, and the inhabitants were for some time content to use only a portion for service. A Brief, or authorised appeal to obtain subscriptions, was issued in 1611, the preamble of which stated that from the period of the destruction of Yarmouth by the French in 1377, "there remains only the ruined chancel of one of the churches, and the town being unable from its own resources to erect and fit a decent church," the generous help "of the king's loving subjects throughout the realm is requested towards the new building and re-edifying of the said church of Yarmouth." There was always a good deal of delay in collecting money by brief, and though parts of the repairs at the west end were accomplished in 1614, it was not until twelve years later that the rebuilding was sufficiently accomplished to admit of reconsecration.

Sir John Oglander's account of this somewhat slovenly ceremony is sufficiently quaint to admit of reproduction :—

"The manor of y^e consecration of Yarmouth Church, which wase performed by y^e Bishop of Salisbury, Doctor Davenett, on y^e 11th of March, 1626, I beinge then present, & a greate many gentlemen of oure Island, Mr. Hyde, of Berkshyre, beinge then Mayor, whoe kept an Inne, & there gave y^e Bishop & all us entertynment att a ordinarye. The Maior of Yarmouth, together with

y^e gentlemen, fyrst went to y^e church, & stayed att y^e west doore untill y^e Bischop came. When y^e Bischop came thethor y^e Maior made a shorte speche unto him, tellinge him that upon theyre petition to y^e Archbischope's Grace of Canterbury, he wase pleased to graunt a commission to his Lordship, in y^e vacancye of y^e seae of Winchester, to authorise him to consecrate theyre church, which he humbly intreated him accordingly to performe, and gave y^e Bischop y^e petition & y^e commission. Then y^e Bischop, standinge in y^e midst y^e sayd west doore, redd y^e towne's petition and y^e commission, after puttinge all out of y^e church, standinge as before, he redd divors sentences owt of y^e Psalmes. Then he and his 2 chaplens went into ye churche shutinge y^e doores to them : after a shorte tyme y^e doores were reopened & wee all came in & tooke our places. Then y^e Bischop, settinge in y^e ministor's seate under y^e pulpett, reade a longe sett prayer for y^e consecration thereof, which being ended, y^e ordinarye ministor begann y^e ordinarye prayer, settinge in y^e seate oposite agaynst y^e other : for his lessons he wase appoynted to reade y^e 2nd of Cronicles, cap. 6, & part of y^e 10th of St. John, verse 22, and so forward. After y^e readinge of y^e lessons & letanye, then y^e Bischop stoode up & reade a sette prayer besechinge God bothe to blesse the church & all present, & so effectualley to worke with His Divine Grace that y^e soules may also receve a blessinge. Then y^e minister went on with y^e ordinarye prayer. Then one of the Bischope's chapleyns came foorth & redd ye Epistoll being y^e Corinthians, y^e 3rd cap. begininge y^e first verse. Then y^e other chapleyne came in his roome & redd y^e Gospell, beinge y^e 2nd of John begininge at y^e 13th verse. Then y^e Bischop redd another prayer for God's blessinge & consecratiinge y^e church, & went up into y^e pulpett and tooke for his texte y^e 1st of Kinges cap. 9 verse 3rd. . . . In y^e afternoone y^e churchyaerde wase consecrated in mannor & forme followinge. The Bis. wente rounde about y^e churchyaerde, which beinge ended y^e Bis. had a chayre brought unto undor y^e midle colume of y^e easte windowe, where he settinge downe, myselfe standing by his chayre, he redd divors Prayers, besechinge God to sanctifie that place ; that as the corne,

soe the bodies hereafter to be sowen in that grounde
maye be rayson up at y^e last daye. Then we all went to
church, where y^e ministor sayd prayors ; y^e fyrist lesson
was Genesis y^e 23d, y^e second John y^e 11th, & they sang
y^e 146th Psalme. Then Doctor Davenett, y^e Bischop's
chapleyne, went into y^e pulpett, & tooke his text, Romans
y^e 13th, verse y^e 14th.

"There wase a communion theyre, y^e Bischop ad-
ministered itt, myselfe & many moore remayned. There
wase also a christening, the child of Petor Courtenaye,
named William, the fyrist that ever wase in that church
cristened ; & Mr. Marvin Bourley, eldest sonn of Cap-
tayne was y^e fyrist that was buryed there."

Captain Bourley at that time was the Com-
mander of Yarmouth Castle.

The church, which was reconsecrated in 1626
—as it apparently followed exactly the same
lines as its predecessor, it ought to have been
“reconciled,” and not consecrated over again—
is on poor Jacobean lines and was evidently
carried out after an economical fashion. There
are three two-light square-headed windows in
the walls of the shallow north and south aisles.
But there are obvious remains of the older
fabric. The greater part of the two lower
stages of the small west tower, with the low west
angle buttresses and the squared casing of the
newel stairs at the south-east angle, are certainly
at least 16th century, and the same is the case
with the angle buttress at the west end of the
south aisle. Nor is the pointed and plainly
bevelled doorway in front of the small northern
porch Jacobean. Mr. Percy Stone considers that

the base of the east respond of the north arcade is part of the older work, and I am decidedly inclined to think that the greater part of the bases of the piers of both arches are ancient, and quite possibly pertaining to the church destroyed by the French in 1377. The west front of the tower was obviously repaired soon after the brief was secured. Two two-light square-headed windows were inserted one above the other after an awkward fashion, and above the upper one is the date 1614 cut in stone.

In 1831 the tower was raised considerably after an utterly unsuitable and repellent fashion, whereby the church was deprived of "what little character it ever possessed." The chancel was prolonged 12 ft. to the east and otherwise altered in 1889.

On the south side of the chancel is a small memorial chapel to Sir Robert Holmes, erected in a pseudo-classical style in 1692. The entrance doorway, with an iron grill gate, is of some degree of merit. Opposite to the entrance is a fine white marble statue of Sir Robert, which is considered by competent critics to possess no small degree of merit, and is sometimes attributed to Rysbrach. It stands beneath an arched canopy, supported by Ionic columns of porphyry. As to this statue, there are a variety of somewhat contradictory stories current in the Island ; but all versions unite in

the fact that it was captured at sea in a French vessel either in a finished or unfinished state. The most likely statement is that it was a statue of Louis XIV. intended for erection at Versailles, but that when the Admiral's son made a prize of the ship he had the head removed and one of his father sculptured in its place. A more exciting variant makes the sculptor a prisoner as well as his statue, and that the Admiral compelled him to accept him as a sitter for the head in the place of the Grand Monarque. Sir Robert Holmes, who was knighted by Charles II. in 1666, was Governor of the Isle of Wight from 1667 until his death in 1692.

The long Latin epitaph tells the chief events in the career of this sturdy sailor, who began his life as a soldier of fortune, but served in the navy after the Restoration. It tells of his birth at Mallow, co. Cork; of his various gallant deeds in the army and navy, and of his long tenure of the governorship of the Island. In some respects this is the most notable monument of the Isle of Wight, and as it excites much curiosity, it may be well to reproduce it both in Latin and in an English dress:—

“H. S. I.

“ROBERTUS HOLMES MILES

“Henrici Holmes de Mallow comitatus Corkensis
in Hibernia Armigeri Filius natu Tertius, ab ineunte

Adolescentia ad acquirendam armis gloriam intentus Militiae Nomen dedit, et sub serenissimi Regis Caroli vexillis Tyrocinia ponens contra perduelles fortiter feliciterq' pugnavit. Pari deinde animo, Pari laude Navalibus se immiscuit proeliis, et sub auspiciis Celsissimi principis Ruperti egregie meruit. Cum vero videret Causam Regiam armis ultra defendi non posse, ad exterios sese principes contulit, et in Gallia, Germania, Flandria rebus Belli pulchre gestis inclaruit. Rege Carolo 2^{do} fauste tandem prospereque restorato, ab eo Castelli de Sandon in vectis insula praefecturam (tanquam veteris Meriti praemium) accepit, et subinde Militis Titulo ornatus est Anno 1666. Copiarum Navalium, quae Rubris vexillis insigniuntur legatus alter Constitutus Portum Batavium de Ulij exigua classe intravit Cumq' illic naves centum et octoginta Concremasset in Scellingam descendit et Branderium istius Insulae primarium oppidum incendio delevit. Ob haec et alia multa prae-clara acta eum Serenissimus Rex haud indebitis ilius et virtuti, et Fidei praemiis honoravit, Insulaeq' vectis ducem et Gubernatorem durante vita naturali praefecit quinetiam Faecialium principi mandavit ut ipsius gentiliis insignibus Leo Anglicus adscriberetur, nec non Crista nempe Brachium armatum e navali corona porrectum et Tridentem gerens. Has honores qua arte acquisivit eadem etiam tuebatur Vir Fortissimus, nimium bene merendo fideli semper in Reges, et in Patriam Studio. Obiit An: Dom: 1692, Nov: 18.

"Honoratissimo patruo infra sepulto hoc Monumentum posuit Henricus Holmes Armiger vectis Insulae praefecti authoritate regia locum tenens."

"To the memory of
SIR ROBERT HOLMES,

third son of Henry Holmes, Esquire, of Mallow, county Cork, in Ireland. From early youth, intent upon a military reputation he devoted himself to acquiring glory in war, and placing himself under the banners of the most serene king Charles in Tyrocinia he fought bravely and successfully against his foes. Then with equal courage and honour he joined in naval warfare and under the



THE STATUE OF SIR ROBERT HOLMES, YARMOUTH



auspices of his Highness Prince Rupert served with distinction. But when he saw that the Royal Cause could no longer be defended by arms, he betook himself to foreign princes, and in France, Germany and Flanders became famous for gallant exploits in war. When at length Charles II. was happily and prosperously restored, he received from him the governorship of the castle of Sandon in the Isle of Wight (as reward for his past services) and was subsequently knighted in the year 1666. Having been appointed Admiral of the Red of the Naval Forces, he entered the Dutch port of Vlie with a small fleet, and when he had there burnt a hundred and eighty vessels he made a descent on Schelling and destroyed by fire Branderium, the chief town of that island. Owing to these and many other famous deeds, the most serene king honoured him with rewards not unmerited by his valour and his loyalty, and appointed him Lord and Governor of the Isle of Wight for the term of his natural life. Moreover the king gave orders to the Heralds' College that his arms were to be augmented by the Lion of England, with, as crest, an arm armed issuing from a naval coronet and bearing a trident. This bravest of men maintained these honours with the same skill with which he had gained them, with ever loyal zeal towards king and country. He died in the year of Our Lord 1692, Nov. 18th.

"Henry Holmes, Esquire, Lieut. Gov. of the Isle of Wight by royal authority, erected this monument to his most honoured uncle buried below"

The name and memory of Admiral Sir Robert Holmes is imperishably linked with two remarkable incidents, one of which is stamped upon the history of English numismatics, and the other on the nomenclature of the greatest city of the United States. It was Holmes who renamed Nova Belgia—or new Amsterdam, in honour of his royal patron James Duke of York—New York ; and it was Holmes whose prize

of Guinea gold gave to the coinage struck therefrom the name of "guineas." As Dryden sings in the *Annus Mirabilis*:

" Holmes, the Achates of the general's fight,
Who first bewitch'd our eyes with Guinea gold."

Against the west wall of this diminutive chapel is a large marble tablet to Henry, son of Thomas and Catherine Holmes, who died in 1751, at the age of five years; and to the Rt. Hon. Thomas Holmes, Governor of the Island, father of the above, who died in 1764, aged 63. To commemorate the child's memory the father left £30 a year to be distributed in this chapel on the anniversary of his death. The first distribution took place on 11th June 1752, and it has been continued ever since. £10 goes to the rector, £10 to poor persons not in receipt of parish relief, and £10 to the apprenticeship of a boy or girl.

The church used to possess a well-carved pulpit with tester of the year 1636, but this was unhappily ejected about 1675 in favour of a poor "Gothic" substitute of stone. The iron hour-glass frame was cast out at the same time, but has since been restored. It has been mistakenly affixed to the wall some feet above the present pulpit; an old hour-glass was placed in the stand in 1907, which was originally used, I believe, in Boldre church.

A handsome bronze lectern, ornamented with silver and valuable stones, was given to the church in 1874, and quite recently the rector (Canon Speed) has presented a handsome processional cross of brass, inset with agates and other stones from the shores of the Island, the work of his own hands. (Registers, 1614.)

THE CHURCH OF YAVERLAND

The church of St. John Baptist of Yaverland was one of those of which there are several examples in the Island, such as Bonchurch and Kingston, which illustrate the gradual development of parish churches. It was built in Norman days by one of the De Aula family for the use of themselves and tenants; otherwise they would have had a weary way to go by Sandown to their parish church at Brading. Yaverland is not included in the list of Island churches drawn up for Bishop Woodlock in 1305. It was probably made parochial and separated from Brading about the middle of the 15th century; for it is in the register of Bishop Waynflete, 1447–86, that the first institution is found to the *ecclesia* of Yaverland. But at a later date than this a certain amount of subjection was maintained to the old mother church of Brading. Sir John Oglander tells us that “at Christmas & Easter ye P’son of Yaverland

was enjoyned to come with his whole p'risch, & to administer ye cupp ; he wase to reade ye fyrst lesson, to fynde 2 loade of strawe yerely to laye in ye seates, 6 lb. of candels, & 10s. yerely in moneys & to acknowledge Bradinge for theyre mother church."

The original 12th century chapel consisted of a small nave and chancel, and thus it remained in a neglected condition, until 1887, when the increase of population and a growing sense of the decencies of Divine worship brought about a considerable enlargement and reconstruction. There was, however, a small late 13th century chapel constructed on the south side of the east end of the nave ; this was suffered to perish, but the connecting arch was opened out during the work of 1887-8, together with a plate-tracery window, consisting of two lancets with a circular opening in the apex. The small west window also belongs to this century.

In the 15th century square-headed windows divided by mullions were substituted for the earlier lights, and a rood-loft was constructed, access to which was clumsily pierced in the thickness of the wall to the north of the chancel arch. To the same period must be attributed the squint in the south-east angle of the nave, giving a sight of the centre of the high altar.

Two excellent features of the original chapel

still remain, and were carefully preserved during the restoration, namely the round-headed arches of the south doorway and of the entrance to the chancel. The former has jamb shafts and two orders of mouldings, whilst the tympanum (possibly cut away at some subsequent date to raise the entrance) has its surface carved with a beautiful design of diaper work. The pattern consists of a succession of circles formed by the union of four prolonged ovals with a small diamond in the centre, and is occasionally varied by somewhat larger sexfoil circles with a roundlet for centre. It is elaborate work of this kind by Norman builders that makes one sometimes wonder at the comparatively small progress they made in structural effect; but it is of course a very different matter to produce a pattern on a flat surface and to carry out the designs there produced in actual masonry. The Norman sexfoils in this pattern, if greatly magnified, would be considered 15th century work. The chancel arch is of somewhat similar design and richly moulded, but lacks of course the diapered filling up.

The 1887-9 alterations and enlargement involved the building of a new north aisle, the lengthening of the chancel, the erection of a south porch, the crowning of the west gable with a small belfry and spire, and the reroofing of the whole.

During the restoration an interesting object was brought to light, namely a detached holy-water stoup, after the fashion of a small font ; it much resembles the one at St. Laurence's, save that the shaft is circular instead of octagonal, and was intended to stand against a wall.

At the same time an older discovery was made when digging a trench for a heating flue. Two late Celtic vases were found ; one was broken beyond repair, the other has been mended, and placed on a bracket against the west wall. They were pronounced by the British Museum authorities to be about the date of the beginning of the Christian era. (Registers, 1632.)

INDEX

ACHONRY, Bishop of, 8, 27
Altar-rails, 19, 87
Altar-tables, 19, 45, 87, 91, 100,
143, 161
Altar vessels, 21, 87, 108, 156
Alverston, 42
Anderton, Robert, 12-13
Annadown, Bishop of, 8
Annals of the Poor, 15
Anne, The, 121
Appuldurcombe priory, 8, 25-8,
89-91
Argentine, John c'e, 39
Armada, the, 66
Arreton, 4, 6, 12, 15-20, 22, 28-
32, 54, 174
Ashey, 24
Aveline, Dame, 64
Avington, 65
Aymo, Prior, 132

BADD, Emanuel, 136
Barton Oratory, 32-6
Beauchamp, Sir Thomas, 122
Beaufort, Cardinal, 35, 144
Beaulieu abbey, 6, 98
Bede, 2
Bells, 21, 161-7
Benham, Canon, 9
Berner, William, 123
Bernwin, 3
Bethell, Richard, 152
Bible, the Cranmer, 155
Binstead, 16, 18, 36-9
Birinus, 2
Bonchurch, 4, 39-41
Boniface, St., 3, 39
Bourley, Captain, 167
Bourne, Richard de, 141

Brading, 3, 5, 8, 10, 15, 18, 19,
23, 39, 41-5, 132, 144
Brading Haven, 131
Brasses, 21, 31, 51-3, 84, 92-3,
152-3
Breamore priory, 5, 42, 132
Bretell's *Handbook to the Isle of
Wight*, 51
Brightstone, 1, 15, 16, 19, 30,
45-8
Britton's *Architectural Anti-
quities*, 51
Brook, 16, 48-9
Buccombe, 4
Building Materials, 17
Buildwas abbey, 127

CALBOURNE, 4, 10, 18, 45, 49-
53, 110-11
Carey, Sir George, 13
Carisbrooke, 5-7, 8, 11-12, 18,
20, 33, 53-66, 101, 114-15,
146-7
Carisbrooke Castle, 56
" " Chapel, 66-
72
Catherine's, St., Lighthouse, 17,
75-80
Cedwalla, 3
Celtic vases, 176
Census, Religious (1676), 14
Chale, 11, 18, 19, 55, 73-5
" " Oratory. *See* St. Catherine's Lighthouse
Charles I., 66-72, 108, 138
Chealburgh, John, 122
Chests, 20, 45, 145
Chillerton, 162
Chirlu, Peter de, 132

- Christopher, St., story of, 149-
151
Church goods, plunder of, 10-12,
112
Churchyard crosses, 73-4, 114
 Cicely, daughter of Edward IV.,
122
 Cistercian order, 116-17
 Clare, Amicia de, 156
 Cluniac order, 131
 Cluny, 132
Coffin-stools, Jacobean, 63
 Compton, Adam de, 84
 Consecration of Yarmouth
Church, 165-7
 Consort, Prince, 103, 158
 Cowes, 10, 125
 Coweshall, John de, 130
 Cranmer, Archbishop, 155
 Cromwell, Thomas, 123, 155
 Cross, St., priory of, 8, 129-30
 Culbone, 139
 Curates, list of, in 1541, 8-9
 Cynegil, 2

Dairyman's Daughter, The, 15
Danegelt, the, 143
 Daniel, Bishop, 2
Decorated work, 18, 37, 141, 145
 Dillington, Sir Robert, 98
" family, 100
 Dorchester, 2

Early English work, 18, 42,
51-2, 58, 82-3, 157, 164
 East Standen, 122
 Edingdon, Bishop, 133
 Edward VII., 71
Effigies, 20-1
 Elizabeth, Princess, 107-8
" St., College of, 141
 Elizabethan chalice, 87, 156
 Estur family, 85, 87
 Ethelwald, 3
 Eton College, 134
 Evance, Daniel, 52

 FITZOSBORNE, William, 4, 28,
39, 53, 87, 100, 112, 157
Fonts, 18-19, 51, 62, 83, 96,
106-7, 114, 148
 Fortibus, Isabella de, 26, 55,
119
 Fox, Bishop, 149-50
Fox's Martyrs, 31
 Francheville, 58, 109-11
 Freake, Jane, 96
French invasions, 10, 55-6, 110,
121-2, 132, 164-5
 Freshwater, 4, 7, 12, 16, 18, 19,
54, 80-5
 Fry family, 90
 Fryer, Dr., 86

 GARSTON, John, 102
 Gatcombe, 14, 16, 18, 19, 85-7,
159-60
 Gernun, Hugh, 73
 Gifford, Bishop, 73
 Godfrey, Bishop, 54
 Godshill, 4, 9, 18, 19, 23, 32,
55, 87-91, 159-60
 Godston, Walter de, 76-7, 80
 Gorges, Theobald de, 121
Gun-houses, 10, 147

 HARPSFIELD, Nicholas, 9
 Hatton, William, 159
 Hawles, Harry, 31
 Hearn, George Arnold, 74
 Helens, St., Priory of, 6-8, 41,
131-6
 Henry VIII., 10
Herring-bone work, 37
 Heynes, Peter de, 122
 Hiddila, 3
 Holmes, Sir Robert, 168-72
" family, 172
 Honey, Sir Edward, 107
Hooker's Ecclesiastical Polity,
156
 Hopson, Thomas, 143
Hour-glass and stand, 149, 172
 Howly, William, 43
 Hredde, Bishop, 2
 Hugh, Prior, 63
 Hurst Castle, 66
 Hyde abbey, 27

 INSULA, Geoffrey de, 26
" John de, 32, 34, 143
" Walter de, 146, 162

 JEANS, Rev. G. E., 149

 KEITH, Anne, 106
 Ken, Bishop, 15, 48

- Kingston, 20, 92-3
 Kynd, John, 122
- LACOCK abbey, 145, 147
 Lathbury, Robert, 35
 Laurence, St., church of, 137-9
 Leigh, Sir John, 90, 147, 153-4
 family, 152-5
 Leith, Mrs. Disney, 149
Lepers, 38
 Limerston, 47, 93-4
 Lire, abbey of, 4-5, 28, 42,
 53-7, 81, 87, 98, 112, 157
 Locwelle, 118
 Lord, John, 72
 Love, William, 35
Low-side windows, 37
 Lymington, Lord, 67
- MAGDALENE Croft, 111-12
 Man, Eustace, 108
 Marier, Jordan de, 34
 Marsden, William, 12-13
Martha, The, 121
Martyrs under Elizabeth, 12-13
 Medina, East and West, 4
 Meon, 3
 Mewes, Richard, 92-3
 Moberley, Bishop, 15
Monasteries, dissolution of, 9
 Montesbourg, 26
 Morley, Bishop, 14
 Mottiston, 8, 10, 16, 18, 45, 95-8
 Mount Grace, 56
 Mylle, John, 124
- Negro Servant, The*, 15
 Netley abbey, 123
 Newbury, Richard, 134
 Newchurch, 6, 8, 10, 16, 18, 54,
 98-101
 Newport, 9, 12, 15, 16, 20, 58,
 101-109
 Newtown, 16, 54, 58, 109-12
 Nicholas, St., chapel of, Caris-
 brooke Castle, 6, 66-72
 Niton, 4, 9, 10, 18, 24, 112-14
Nonconformity in 1677, 13-14
Nonjurors, the, 14
Norman work, 18, 28, 37, 40,
 57, 70, 82, 96, 139, 157, 160,
 163, 173-5
 Northwood, 18, 55, 58, 114-16
- Nunwell, 10
 Nursling, 3, 39
- OGLANDER, Sir John, 24, 44
 Oglander MSS., 39-40, 65,
 101-2, 117-18, 120, 122, 125,
 147, 165-6, 173
 Oglander monuments, 43-4, 87
 Orde-Powlett, Governor, 68
 Osborne, 36
 Oseul, Thomas Val, 56
- PAGAN Trenchard, 142
 Pembrugge, Richard de, 121
Perpendicular work, 18, 29,
 60-1, 74, 94, 113, 147
Persecution of Romanists, 12-
 13
 Philip of Spain, 109
 Pontissara, Bishop, 133, 141
 Pontoise, Bishop, 5
 Popham, Sir John, 65
Porch, stone ribs, 113, 161
 Porchester Castle, 43
 Portsmouth, 22, 29
 Poulet, John and George, 123
Pulpits, 19, 20, 47, 63, 75, 97,
 100, 104-6, 116, 143, 148, 161,
 164, 177
Purbeck marble, 17, 18, 21, 29,
 30, 43, 64, 83, 128, 141
- QUARR abbey, 6, 8, 17, 26, 27,
 29, 42, 66, 78, 116-129
 Queen's College, Oxford, 87,
 112, 115, 162
- Rectors*, 7-8
 Redvers, Baldwin, de, 53-4, 66,
 117, 128, 156
 Redvers, Richard de, 26, 101
 Richmond, Legh, 15
 Ripon, Abbot, 123
 Rivers, Earl, 61
Roman occupation, 1-2
Rood-screens or stairs, 19, 30,
 47, 74, 83, 106, 164, 174
- SALISBURY Cathedral, 27
 Earl of, 51
Sanctus Bell, 48
 Sandale, Bishop, 7, 132
 Sandown, 10

- Savigny abbey, 117
Saxon masonry, 17, 28
 Serle, William, 31
 Seymour, Sir John, 64
 " Queen Jane, 65
 Shalfleet, 5-6, 8, 10, 18, 19, 32,
 139-43
 Shanklin, 21, 42, 143-5
 Sheen priory, 6, 56, 60, 81, 88,
 112
 Sheet, 55
 Sherborne, 2
 Shorwell, 6, 8, 10, 16, 145-56
 Silchester, 2
Silence of Dean Maitland, 43
 Silksted, Thomas, 145
 Simeon chapel, 50
 Sivell, Thomas, 39
 Speed, Canon, 173
 Stenbury, 159
 Stephen, abbot of Tyron, 129
 Stone, Percy G., Mr., 17, 35,
 40, 48-9, 53, 59, 64, 69-72,
 78, 86, 91, 99, 103, 111, 116,
 140, 164
 Stratford, Bishop, 94, 133, 144
 Sutton, Thomas, 5
 Swainston, 24

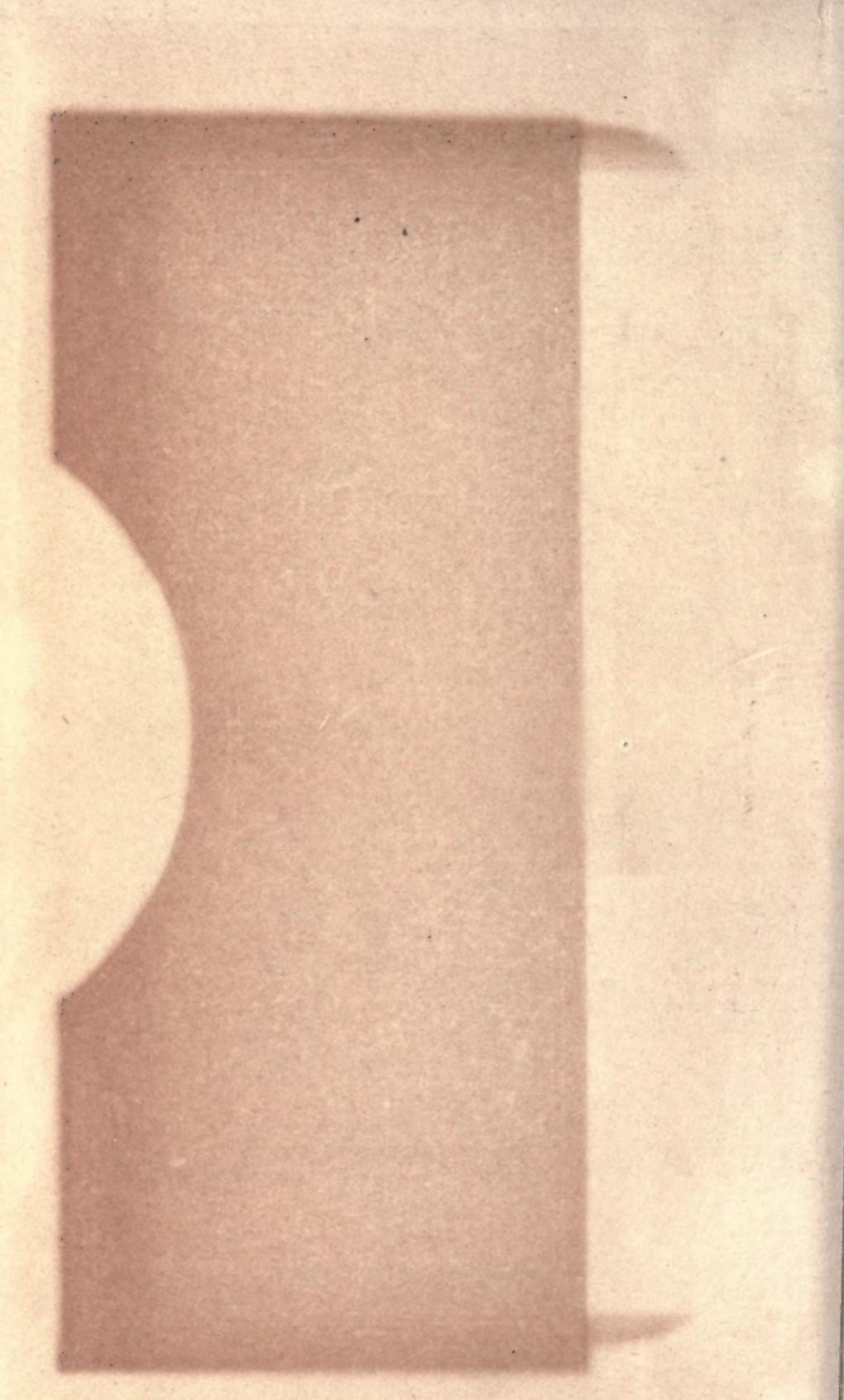
Taxation Roll of 1291, 4
 Tennyson, Lord, 84-5
 Thingveller, Iceland, 149
 Thorley, 6, 16, 19, 156-7
 Tichborne family, 93-4
Transition Norman, 18, 29, 42,
 58, 73, 82, 96, 99, 103, 113,
 115
 Trelawney, Bishop, 135
 Trengof, Walter, 36
 Twynham priory, 6, 156
 Tyron abbey, 129

VALENCE, Aymer de, 109, 111
Valor Ecclesiasticus of 1534, 6
 Verciole, William de, 118

 Vernun, William de, 54, 118
Vicars, 7
 Victoria, Queen, 158

WADHAM, Sir Nicholas, 64-5
 Lady Margaret, 64-5
 Waine, Bishop, 3
 Wallop, John de, 132
Wall-paintings, 40, 149-52
 Walsingham, Sir Francis, 62
 Warren, William de, 131
 Waytes Court, 47
 Wenlock priory, 5, 42
 Wesley, John, 14-15
 Wessex, 2-3
 Weston, Peter, 22
 Wherwell abbey, 24
 Whippingham, 4, 16, 54, 157-8,
 162
 Whitfield, 42
 Whitwell, 9, 18, 19, 20, 159-62
 Wilberforce, Bishop, 15
 Wilfrid, St., 41
 Winchester, 2, 4, 5, 17, 27, 35
 Windsor College, 134
 Winfrid, 3
 Winton, Thomas de, 32, 34
 Wolverton, 42, 145
Wooden effigies, 21, 44, 86-7
 Woodhouse, Canon, 111
 Woodlock, Bishop, 94
 Wootton, 12, 18, 19, 162-4
 Worsley, Edward, 14
 " Sir James, 27, 62, 123
 " family, 28, 62, 90-1
 " history of Isle of
 Wight, 125-6
 Wriothesley, Thomas, 124
 Wykeham, Bishop, 8, 27, 35,
 129, 134

YARBOROUGH, Lord, 138
 Yarmouth, 10, 164-73
 Yaverland, 15, 18, 173-6
Young Cottager, The, 15



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